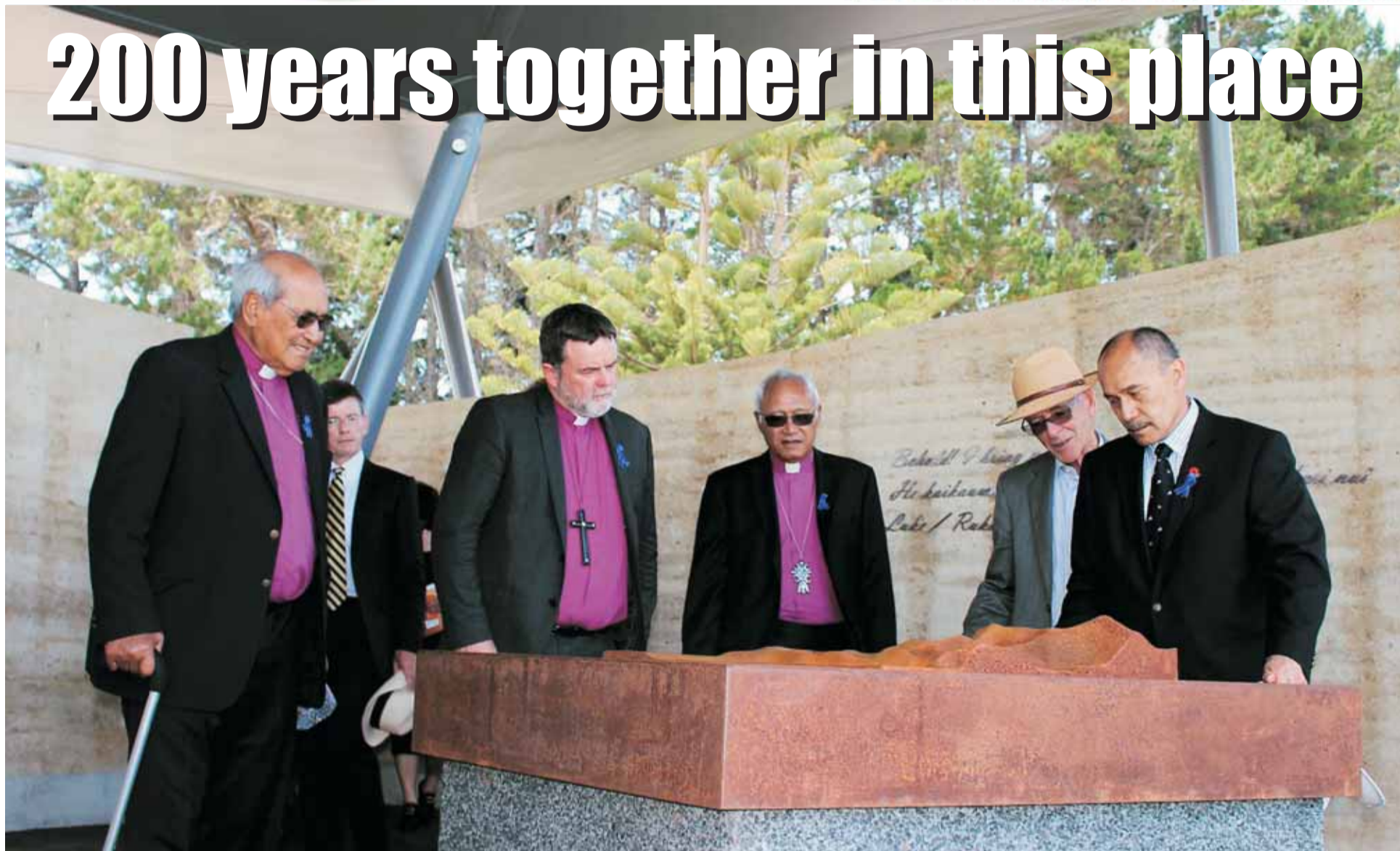


TOUCHSTONE

E whaia ana te putaketanga o nga whakapono mo tenei ao hurihuri
EXPLORING FAITH ISSUES FOR TODAY

200 years together in this place



By Cory Miller

Governor General Sir Jerry Mateparae (right) with church and community leaders at the opening of the Rangihoua Heritage Park.

Aotearoa New Zealand's journey toward bi-cultural nationhood and the Christian presence in this land share a common starting point in time and space.

They can be traced back to Christmas 200 years ago and to Oihi Bay in the Bay Islands.

As a result of the friendship between Rev Samuel Marsden and the Nga Puhī chiefs Te Pahi and Ruatara, on December 21st, 1814, the first European settlement and Christian mission were established at Oihi Bay, followed a week later on Christmas Day by the first church service.

To mark the bicentenary of that event, church leaders, politicians and members of the wider community gathered on December 21st and December 25th, at the site where Rangihoua Pa and the first European

settlement and mission once stood. Methodist Church vice president Bella Ngaha says being at such a historic site for the bicentenary celebrations was a memorable experience.

"The hundreds of people who had gathered for this day reflected a broad brush stroke of New Zealand society and all were notably aware and understood the significance of the occasion," she says.

An historic trail

A traditional Maori powhiri kicked off the three-hour-long ceremony on December 21st that included waiata, speeches and prayers. The event concluded with Governor General Sir Jerry Mateparae cutting a ribbon to formally open the Rangihoua Heritage Park.

The park has been established to mark the 200-year-anniversary. It has a winding path that leads from an entrance to the mission site at Oihi Bay and Marsden Cross.

Marsden Cross Trust Board chairman John King told the hundreds gathered for the bicentenary that Rangihoua was more than just the location of the first European settlement.

It was also where the first European school was built, the place where the first book in Te Reo Maori was written, one of the earliest trading posts, and where the first formal transfer of Maori land to Pakeha took place.

"The warmth of that beginning is evidenced by how the Maori welcomed those first settlers to their land," John King said. "As you pass by the panels think of the courage of those first settlers who crossed the world, to come live with Maori."

Methodist Church of NZ president Rev Tovia Aumua attended celebrations on the 21st and the 25th. Tovia says having the chance to walk this pathway to the Marsden Cross, where Rev Samuel

Marsden delivered his first sermon, was particularly moving.

"Listening to the speakers as well as reading the history of the first settlement is a reminder to all New Zealanders, including the churches, to honour such important principles in order for us all to live in this country in peace and harmony."

At the civil ceremony Minister of Conservation Maggie Barry also reflected on how the spirit of cooperation between the two cultures has helped shape New Zealand society.

"The friendship between Samuel Marsden and the Maori leaders, Te Pahi and Ruatara, created a place of aspiration, where two peoples found a way to closely live together in peace," she said.

However, this friendship and mission were not without challenges and disappointments, as Anglican Bishop John Gray pointed out in his speech.

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Churches called to address homophobia

Recognising and respecting difference is good pastoral practice for churches, and it should apply to people with different sexualities and gender identities, as well as to people of different cultures or classes.

This is one of the observations from two New Zealand delegates who attended an international consultation on the Church and homophobia.

Rev David Poultney and former Methodist Church vice president Jan Tasker attended the conference at the Jakarta Theological Seminary in November.

The gathering was sponsored by a number of Asian theological institutes and organisations. Most delegates were from South and Southeast Asia but some had travelled from North America and Jamaica.

David and Jan say the experience provided them theological insights into the policies Churches should make regarding the status of their gay, lesbian, bisexual and transgender members.

Jan says the Methodist Church of NZ has made good progress in recognising the rights of gay and lesbian people but it is important to develop a theology to take further steps.

These include recognising different sexual and gender identities such as bisexuality and transgender identity.

A term the conference used was gay, lesbian, bisexual, transgender, intersex and queer people (GLBTIQ) and a biblical passage many presenters referred to was Galatians 3:26-29:

“As many of you as were baptised into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.”

David says at their best, communities of faith live out this call and are welcoming, affirming, and non-judgemental



The altar at the Jakarta Theological Seminary during the consultation on sexual and gender discrimination.

toward different people including GLBTIQ.

“But many people at the conference described the gap between the rhetoric of love and the fine words preached on this Galatians text, and the reality of churches withholding love, approval, and tolerance unless GLBTIQ people ‘perform’ gender or sexuality in approved ways.

“Often the church inflicts a level of cruelty upon GLBTIQ people that we would abhor and call abusive if it was the way one person treats another.

“A true engagement with the Galatians text would be for the Church to live as a community in which the waters of baptism dissolved all boundaries between us. Our gender identity, sexuality, age, education, income, ethnicity, and nationality would be secondary to our primary identity as sons and daughters of God and brothers and sisters to one another.”

David says holding consultation in Southeast Asia provided insights into the different ways societies view these issues.

For example, the Bugis people of Sulawesi have five genders. They include biological males who take on the role of heterosexual women, and biological women who take wives, adopt children and assume the roles of husband and father.

This is quite different to the binary view in Western societies in which biology determines sex, and sex determines our gender identity. Traditionally in this model anyone who deviates from the biological norm is dealt with through the legal system or mental health services.

While Asian (and Pacific) cultures may recognise more nuanced gender and sexual identities, often the Church in those societies does not. A Malaysian Chinese transgender male told how he must put on a dress to attend church so that his gender is made to conform to ‘God given’ biological sex.

David and Jan say a point that was strongly made at the conference is that GLBTIQ rights are human rights.

“Some people say GLBTIQ rights do not have moral equivalency with racial equality or gender justice but this is untrue,” David says.

“Often in Asia and Africa it is said that GLBTIQ identities and lifestyles are decadent and a legacy of Western cultural pollution but GLBTIQ people are present in every place and culture.

“Rather than the luxury of the privileged First World communities, in many places GLBTIQ issues are urgent and a matter of life and death.”

Dog attack devastates well-known lay preacher

By Hilaire Campbell

Lay preacher Dorothy Willis used to enjoy evening walks with her papillon dog Buddy but now she thinks twice before leaving the house.

In October Dorothy was dragged from her motorised wheelchair by three dogs that killed Buddy and hospitalised her with multiple wounds to her hands and leg.

“You couldn't see me for dogs,” she says. “I had absolutely no warning and if one of the neighbours hadn't beaten them off with a garden hoe I mightn't be here today.”

Dorothy suffers from Chronic Regional Pain Syndrome, a rare and painful neurological condition triggered by a knee operation in 1990.

She experienced frequent falls due to loss of balance. Then spinal injuries and an above the knee amputation put her in a wheelchair. However, she is proud of the fact that until now, none of her disabilities have prevented her working for her community.

Dorothy belongs to the Riverton Union Church and she and her husband Ernest have been accredited lay preachers in Southland for 33 years. They started when their children were small and they have preached in many different rural churches throughout the region.

Until recently Dorothy was also lead facilitator for the NZ Methodist Lay Preachers Network and an advocate for better access for people with disabilities. She leads worship occasionally but has had to reduce her commitments.

Dorothy says dog attacks have a profound effect on people's lives, and she's urging tougher laws on dog control.

“Members of the public should expect to feel safe. There's at least one attack a week in Southland and I'm pleased to report that the District Council is becoming more proactive.”

Currently the Council is surveying people in Riverton and surrounding districts with a view to revising its Dog Control bylaws.

Dorothy believes that all Councils should adopt UK policy where owners of dangerous breeds have to register them and pay third party insurance.

The dogs which attacked Dorothy were a shar-pei (Chinese fighting dog), a Staffordshire-pitbull

cross, and an American pitbull. However, she says given a certain set of circumstances, any dog will bite.

“In my opinion attitude is the biggest problem; a surprising



Dorothy and Ernest Willis have been accredited lay preachers for 33 years.



Dorothy's new papillon Ana, a gift from friends to replace Buddy.

number of people don't care about registering their dogs and they don't think they're accountable.”

Dorothy says a major hurdle is that Councils don't want to prosecute because they have to pay a legal team.

“In my case my daughters made news of the attack very public. It was on TV3 before I'd even left hospital, and the Council moved quickly. The dogs were destroyed the next day.”

The two owners were fined \$500 each and banned from owning dogs for five and three years respectively. They were also ordered to pay Dorothy \$500 compensation each. Dorothy says ACC have been very supportive in terms of care.

Asked about restorative justice, Dorothy thinks victim offender meetings are a good idea but says a backlog in the system would work against cases like hers.

“I think the owners need to see the actual injuries to have any idea what their dogs have done.

“The attacks have really knocked my confidence but people have been so kind,” says Dorothy. “I've received cards and phone calls from Church friends all over NZ, as well as from many individuals.”

Dorothy is now the proud owner of a new papillon dog, a gift from a friend and owner of Saint Rose Kennels.

“Everyone everywhere has helped me and I can't thank them enough,” says Dorothy. “They've made a huge difference.”

The Blenheim Methodist Church celebrates

150 years during Palm Sunday Weekend

27-29th March 2015

The celebration includes:

- An evening for former members of Sunday School, Bible Class and Brigades
- An afternoon function “Down Memory Lane”
- A Thanksgiving Service
- A catered dinner

Anyone interested in attending may contact David and Jan Poswillo (03) 5789834 jdposwillo@xtra.co.nz



Methodist Trust Association

Results to 31 December 2014

	6 Mths to 30/6/14	12 Mths to 31/12/14
Income Fund	5.60%	5.53%
Growth and Income Fund	4.97%	4.39%

Income Distributions for the quarter totalled \$3,474,591

Contact email: info@methodist.org.nz

Established for the secure investment of the Church's funds.

ORAKEI METHODIST PARISH
ST. PAUL'S CHURCH, REMUERA

The parish seeks to appoint an organist. Expressions of interest are welcome.

Glenys Riggir
Tel: 09 524 5594
email: abc.society@xtra.co.nz

Aucklanders stand up for free speech

By Cory Miller

As the sun began to set over Auckland's Aotea Square on January 9 a small cluster of people were gathered; among them one man stood tall with a pencil held high.

Scattered on the ground at their feet was a circle strewn with French flags, candles, and sheets of black paper marked with white writing, Je suis Charlie [I am Charlie], nous sommes Charlie [We are Charlie], on est tous Charlie [We are all Charlie].

The sombre Auckland gathering was but a silhouette of the hundreds who had gathered earlier in the day in solidarity with the 12 people killed in the massacre at the headquarters of the Parisian satirical newspaper Charlie Hebdo on January 7th.

The attack by Islamic militants was in retaliation of their satirical depictions of Islam and the prophet Mohammed, though

many pointed out Charlie Hebdo's satire does not discriminate and often targets other religious and political figures.

The violent assault led to millions of people across the world to take to the streets to express their outrage and sadness and to show their defiance against the assault on democracy and freedom of expression.

Frenchwoman Elise Fournier, who organised the Auckland rally, said she wanted to take a stance against those who think it is okay to fight words with violence.

"Following the events at Charlie Hebdo, I do not think I am the only French person in New Zealand who is horrified, sad and angry," Elise said. "The world and France still needs us to fight for freedom."

Her call to action resonated with hundreds of other Aucklanders - French expatriots and Kiwis alike - who turned up



Free speech demonstrators at Auckland's Aotea Square respond to the attack on Charlie Hebdo.

at the square on the Friday evening, waving flags, banners and pencils.

A minute's silence was held and dozens of people spoke out, mourning those who'd been lost and calling for the right to free speech without a fear of violent reprisal.

Another one of the rally

organisers, Geraldine Clermont, said she wanted to show the world that democracy and freedom of speech still exist.

"Democracy and freedom of speech is not dead," she said. "I am Charlie: the statement identifies the speaker - us, me, you, and everyone here today - with those who died at the Charlie

Hebdo shooting and by extension for freedom of speech and resistance to armed threats.

"The right to be rude, the right to be crude are at the core of Charlie Hebdo's fight for freedom of speech... We can't stay quiet and we won't."

Can better education stop extremism?

By David Hill

Serious engagement through religion is a better alternative than increasing security to combat terrorism.

Waikato University Religious Studies professor and former Methodist minister Douglas Pratt says if New Zealand wants to avoid incidents like the recent terrorist attacks in Paris, we need to take religion seriously and teach about it in schools.

However, Douglas does not mean a Christian-based programme like Christian Religious Education (formerly Bible in Schools). Rather we need a religious studies programme that treats different religions and even atheism and secularism in a balanced way.

"In the 19th century we emerged as a secular society that allows for plurality, where no one religion has the upper hand and everybody has equal say.

"But the form of secularism that has evolved is a long way from the original ideal because it is one where religion is largely absent."

Douglas says over the last 30 years the media has largely lost interest in religion and any religious opinion is highly marginalised. "The negative tends to get the headlines and nobody really understands what's going on."

The result is that most people assume religion is a private matter, and most are blissfully ignorant and pretend it's not important.

This completely ignores the influence of religion in shaping our history and the fact that many countries, including trading partners like China, remain intensely religious.

The recent incident in Paris shows just how complex the matter is - and how little we understand it, he says.

Throughout their history both Christianity and Islam have had extreme elements who have disrupted society and want to return to their faith's roots. These have generally been highly localised - until now.

In recent times "globalised terrorism" has received plenty of media coverage.

What often is not highlighted in the media coverage of terrorist attacks is that these extremists represent a small minority

of Muslims and the majority of their victims are fellow Muslims.

"Those who do not follow their version of Islam tend to get judged as no longer being proper Muslims. It is an intense religious exclusivism that says 'if you're not with us, you don't deserve to live'," Douglas says.



Douglas Pratt.

"They go against the values that Islam actually manifests. Islam seeks to be in peace and submission to God."

Islam is about love and acceptance but that gets completely skewed in an extremism that is focused on following what is perceived to be the only pure form of the faith.

There are parallels in Christianity. Timothy McVeigh's bombing of the Oklahoma state building in 1995 and Anders Breivik's terror attacks in Norway in 2011 are two examples.

Extreme language and violence against those seen as enemies of God also appears in the Bible.

Douglas says while the Charlie Hebdo magazine was non-violent, it is an example of "domesticated anarchists". It had a history of publishing cartoons offensive to both Christians and Muslims.

"The big concern today is not so much the odd incident of extremism but how the West responds to it."

One of the dangers of the emotional outpourings in response to an incident like the one in Paris is that people don't distinguish between extremists and other Muslims. The result is many Muslims, particularly in the United States, are living in fear of reprisal.

As Douglas points out, the killing of 12 people in Paris is headline news, while the massacre of thousands of mostly Muslim people in central Africa by Boko Haram rarely rates a mention.

Likewise, much of the media coverage of Christianity tends to focus on fundamentalists.

All this contributes to the average person on the street having a distorted view of religion. Part of the solution, Douglas says, is religious education - not more security legislation.

Free speech challenges in multicultural world

By David Hill

The January terrorist attack on staff at French magazine 'Charlie Hebdo' in response to its caricatures of the prophet Mohammed met with a range of reactions in New Zealand.

Federation of Islamic Associations of NZ president Dr Anwar Ghani says his organisation "unequivocally condemns the attack on innocent people".

However, he finds himself "grappling with the issue of freedom of speech", as there is often a fine line between free speech and hate speech.

"We value freedom of speech tempered with social and cultural sensitivities. We fully respect the diversity and the different cultures that co-exist peacefully in New Zealand.

"Any loss of innocent life is highly regretted regardless of who did it but we need to take time to look at the causes and try to address them as best we can.

"We need to be careful not to provoke people who don't know any better. Targeting a religion is not going to bring peace."

Anwar says there needs to be a wider debate around religion and he supports the idea of introducing a religious studies programme in New Zealand schools to ensure people have a better understanding of one another's differences.

He recalls the 1998 exhibition in New Zealand of a statuette of the Virgin Mary in a condom as example of ignorance towards religion. "It was disrespectful for someone who was such a well-respected woman in history," he says.

In the Methodist Church, faith and order committee chairperson Rev Dr David Poulton says the issue is much wider than the attack in Paris.

After September 11th, 2001 former chief rabbi of the Commonwealth Jonathan Sachs wrote in 'The Dignity of Difference', "Religion is a noble and beautiful thing, but it also brings out the most base and cruel".

David says fundamentalism is often a response to modernism and a misreading of religion.

"Tradition is passed on or handed over. But you don't hand over tradition as if it was a museum piece exactly as you received it - rather you pass it on as you experienced it."

Traditions change over time, so in reality there never is a pure form of religion to pass on.

"Human nature is what it is but we don't live in a religious bubble," David says.

"Mainstream people recognise that we live in a process of a 'resisted accommodation', whereas fundamentalists live in a bubble where they try to impress how they are on the rest of us."

To preserve their religious bubble, fundamentalists can take extreme measures. For example, an ultra-orthodox Jewish newspaper printed a photo of world leaders together in solidarity in Paris but

with German leader Angela Merkel airbrushed out.

"In a lot of religions their attitude to women is a kind of litmus test to orthodoxy. It is about control and it is just as much an issue for Christianity," David says.

On the news website www.slate.com, journalist Yascha Mounk says the attack in Paris split thinking on Muslim and Islamic fundamentalism. He suggests "Europeans are both too Islamophobic and too timid to face up to the roots Islamic fundamentalism".

Yascha says the attack on Charlie Hebdo will entrench the confusion in Europe about Muslim immigrants.

"While the European far right points to Islamic terrorism to exclude and malign all Muslims, the European left responds by refusing to recognise how fundamental a challenge Islamic terrorism represents (or that it is inspired by Islam at all).

"Both sides fail to realise that two seemingly opposite sentiments can stand side by side: the conviction that Muslims should become full and equal members of European democracies and the unabashed determination to defend those democracies against Islamic fundamentalism."



No NZ troops in Syria or Iraq

To the editor,
Please reprint our open letter to Prime Minister John Key.

We write as leaders of the Central South Island Synod of the Methodist Church to urge the Government not to commit New Zealand defence forces to a training role or as combat troops in the ISIS crisis in Syria or Iraq. In 2002-2003 Church leaders in New Zealand urged the Government not to send troops to Iraq. At that time the Government did not do so. This proved to be the right decision.

Over the years the United States in particular has used its forces in other countries in actions they believed would achieve peace. In particular they did this following 9/11. There is no evidence

that their actions have achieved the goal they desired.

While we recognise the ISIS crisis is a serious one, our involvement will not assist the achievement of peace, as our support of the USA did not stop the terrorist attack on the Army Public School and Degree College in Peshawar, Pakistan.

Finally, we urge you not to name events as terrorist in order to justify the involvement of our defence forces, when the event is clearly not one of terrorism.

*Norman West, Andrew Donaldson & Cheryl Brown,
Central South Island Synod*

The miracle of Jesus' birth

To the editor,
In his December column, Ian Harris obviously has difficulty accepting the miracle of Jesus' birth. Why should he think that it is such an impossible feat for God to send His Son to the world through the medium of the Holy Spirit and the willing vessel of a virgin?

If Jesus was born of Mary as a result of rape or by her consent then He was born a human baby and not the Son of God as He claimed. If so, He was a fraud and we are all wasting our time.

But Jesus always claimed His divinity. In John 8:58 the Jews asked if He had seen Abraham, Him being not 50 years old. Jesus said to them: Before Abraham was, I am. His listeners understood that He was claiming to be God, for I Am is God's title.

And in Matt 26:63-64 the high priests asks Jesus if He is the Son of God. Jesus said to him 'It is as you said.'

That was blasphemy. They saw He was a man, Son of Mary. His father was a carpenter. And here He was claiming to be God. For that He was sentenced to death.

Christmas is about the Word made flesh, God coming to dwell among men. It is a miracle. Joseph knew that He was not his son. He

thought his betrothed had been unfaithful to him. It is quite within his right to have her condemned and then she would quite possibly face death by stoning. He could choose to put her away quietly. But the angel Gabriel appeared to him in a dream and told him that which is conceived in her is of the Holy Spirit. He was to call Him Jesus, for He would save His people from their sins.

Mary and Joseph were God fearing people but Ian makes them into con artists. I pray that he may have the faith to believe. On that depends your salvation (and mine).

That baby was born to die for us. He lived a perfect, sinless life. Only His sacrifice on the cross can bridge the gap between God and men. Mark 16:16 He who believes and is baptised will be saved; but he who does not believe will be condemned.

If Jesus was only a man our faith is futile. But because He is also God, we have a wonderful hope.

Therein is found the story of Christmas, a story of love so powerful it asks to be preached to the ends of the earth and to be celebrated with great joy.

Ling Laurence, Auckland

Inclusive, tolerant Israel not the whole story

To the editor,
Ling Laurence's defence of Israel (Touchstone, November 2014) as an inclusive, humane state is partially valid but unfortunately not the whole truth.

Currently, among those who are recognized as citizens of Israel, which include the inhabitants of the West Bank settlements but not their Palestinian neighbours, about 20 percent are non-Jewish, and the hard-line Zionists are clearly obsessed about the prospect that over time a higher birth-rate could increase this percentage.

Non-Jews suffer various kinds of subtle discrimination, which are devised to discourage this process. For example, if a Palestinian Israeli wishes to marry a non-Israeli, the spouse cannot reside in Israel.

They can indeed elect their own parliamentary representatives in the Knesset, but these members of parliament have tended to be so systematically marginalised that their presence has been futile.

The effort by the current prime minister Binyamin Netanyahu to force through the passage of a law designating Israel a Jewish state is clearly intended to render non-Jews non-citizens. It has at the present time been blocked by the centrist parties which have been part of the current coalition.

At the time of writing this, Netanyahu has

dismissed the leaders of these parties from their ministerial posts and is dissolving parliament and calling a new election in the hope of gaining a sufficient right-wing majority to force his wretched bill through. Let's hope there are enough decent, inclusive, tolerant, humane Israeli voters to stand up to this cruel hard-line Zionist. Unfortunately there are even worse extremists to the right of him, and his Likud Party.

In the wider context of the Middle East, it is sadly true that between Israel and Hamas in Gaza there are wrongs on both sides. Still, the 1.4 million Palestinians trapped and suffering serious deprivation in the Gaza Strip are so crowded that it is inevitable that Israeli airstrikes and bombardments will kill innocent women and children.

Sadly, too, most other countries in the region are in a worse mess. America's ill-judged invasion of Iraq and its bungled occupation of that country have led on to vicious strife between Sunnis and Shi'ites, and the emergence of the ISIL extremists.

The members of the ancient Iraqi Christian communities are being forced into exile. The Israeli government and its Israeli-American allies, bear some responsibility for bringing this about, resulting as it does from the overthrow of Saddam Hussein's relatively secular regime.

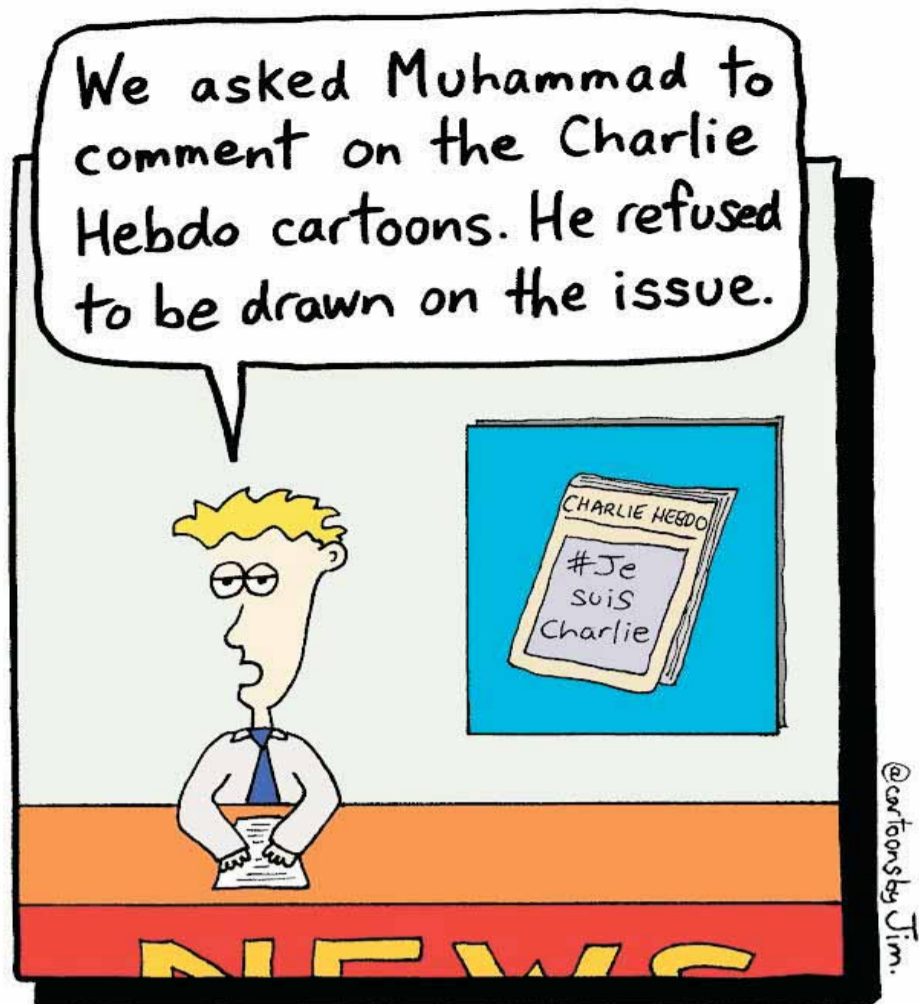
John C. Ross, Palmerston North

Concern for Dorothy appreciated

To the editor
We wish to express our sincere thanks to all the people who sent flowers and cards, phoned and offered kind words and thoughts as a result of Dorothy's mishap and loss of Buddy the dog.

Please accept our gratitude for your kindness. Recovery is very slow as the existing medical condition (CRPS) has been exacerbated by the injuries received to hands, an arm and leg.

Dorothy and Ernest Willis, Riverton



@cartoons by Jim.

FROM THE BACKYARD

Small things matter

Gillian Watkin

Last year ended with a trip to Palmerston North. On the way home we visited Te Apanui wind farm above the Manuwatu Gorge.

What amazing machines, providing power to service about 30,000 homes a year. The debates about renewable energy played out before us.

December was great, a Christmas to remember. January has had a slower pace. We have been enjoying a typical sunny Hawkes Bay summer, which has various markers.

The grass turns brown, the hose goes more frequently, although water restrictions have now kicked in. The yard is a riot of mainly pink and yellow flowers - roses, dahlias and gladioli - and tucked in beside them is the green of the vegetable gardens.

The other mark of summer is the frequent playing of Gershwin's 'Summertime', with its words: "Summertime and the living is easy". For us it is.

It rained in the night, the early morning garden was fresh and the birds were making their presence felt. That was good to hear as we have noticed changes in the bird and the bee population. The bird numbers clearly relate to the fact that we had three cats living over the back hedge, when another four moved in next door.

The bees are notable by their drop in numbers. We have to sit quietly and watch until we see one, whereas once we could hear the buzz first. The plants are being pollinated, however. We watch and wait.

All of this can seem far removed from the streets of Paris or the signing of the agreement between China and

the US committing to new limits on greenhouse gas emissions. Who would have thought that would happen?

The difficulty we have, right here and now, is in dealing with gigantic problems such as climate change. We as a population seem unable to grasp the extent or even a future which is largely defined by scientific and mathematical projections. The biggest roadblock we face is that solving the problem of mother earth's health seems to have been hijacked by political and industrial giants.

Once we made all sorts of changes but for some those changes were an unaffordable luxury and to others it seemed a trivial response. Nevertheless, to everything there is a season and it's time to start again.

Scott Russell Sanders writing in 'The Conservation Manifesto' reminds us of the story of the Ark, the world in darkness and chaos rescued by the actions of a family and the building of an ark. Modern arks are small-scale. Scott writes that they are born from affection and conviction rather than duty or fear.

They start by making connections. Noah reconnected with his God.

Let's celebrate those small projects in schools, churches, neighbourhoods and families, groups of people who want to shape the unknown future and who are committed to a new way with a reverence for all of life.

We were brought up to think of Noah's ark as a place of isolation but really it was a bridge between the past and the future as are our projects of care for the earth.

It's a good thought to challenge us this new year.



President
Rev Tovia Aumua



Vice-President
Dr Arapera Ngaha

New Year's greetings to you all as we commence another year of service and work for the Church and community.

We hope you had the opportunity to have some good times, relax and enjoy the festivities of Christmas and New Year with family and friends.

In our journey since Conference 2014, to the end of the year, we have experienced the joy and happiness of Christmas and New Year but we have also witnessed the horror of family violence and the tragedies on the road and sea that have claimed the lives of both children and adults.

As we step into a new year we are mindful of these things as we prepare to continue our work in the service of our people.

At this time of the year a number of inductions take place for our people who are being stationed in new locations and new ministries. The first for us was on December 14th with the Induction of Dr Nasili Vaka'uta to the role of Trinity College principal. As expected there was

Major celebrations kick off presidential term

a large turnout for this occasion which was held in the Wesley College Recreation Centre and we were graced with the beautiful sounds of bands and voices from three Tongan choirs.

We were privileged to have United Theological College and Charles Sturt University senior lecturer Rev Dr Jione Havea address the congregation. Jione preached from Isaiah challenging us all to be more prophetic and to always seek justice. It was a wonderful celebratory occasion as we welcomed Nasili into his new role.

On the 21st and 25th of December we travelled to the Bay of Islands and attended two occasions of note for our Christian journey in this land. On the 21st we were present at the opening of Rangihoua Heritage Park, and on Christmas Day we attended the Bicentenary Ecumenical Service of Thanksgiving, which celebrated 200 years since the first gospel sermon was preached in Aotearoa New Zealand.

There were some key moments for us, when stepping and walking on that historic ground where the first encounters between the Pakeha missionary Samuel Marsden and Rangitira Maori Te Pahi and Ruatara took place in 1814. These engagements were based on the principles of friendship and trust.

As we walked from Rangihoua Park on the top of the hill down through the

valley on the pathway to the Marsden Cross at Oihi Bay, we were able to read storyboards recounting the lives of those who lived in the first mission station.

The celebration recalled Samuel Marsden's first sermon on the beach at Oihi Bay and leaders from many denominations took part in this bicentenary service. President Tovia read the Old Testament reading.

It was both heart-warming and humbling to know that he was reading the scriptures from the spot where it is believed Samuel Marsden preached that first sermon.

These celebrations were a significant milestone of our history not only as a Church but also for our nation. Here we had the beginnings of bicultural relationships enacted some 21 years before He Wakaputanga (the Declaration of Independence) and 26 years before Te Tiriti o Waitangi were even considered.

So what can we a church community learn from the evolving journey of relationships between Pakeha and Maori?

For us as Methodists, we must be proud of our commitment to our Bicultural Journey. Yet, we still have a long way to go and there is a lot more for us to learn. We must strengthen and enhance our relationship between Tangata Whenua and Tauwi based on the principles of friendship and trust, and most of all, to do justice, to

love kindness and to walk humbly with our God.

We considered it an honour and privilege to represent the Methodist Church of New Zealand, Te Hahi Weteriana o Aotearoa in these significant events.

We would like to acknowledge the support we have received from the wider Church, both in spirit and by those who were present and accompanying us at these celebrations.



President Tovia reads from the Bible during the Christmas Day service at Marsden Cross.

God is at the movies

By Peter Veugelaers

Discussing issues raised in movies is emerging as a way for Christians to engage with contemporary culture as society has drifted away from Christian orthodoxy, says former spirituality and film lecturer Rev Dr Kevin Ward.

While no longer religious in the traditional sense, our culture is still spiritual and movies are a significant reality in people's lives.

"People do talk about spirituality and the issues of life are spiritual. The issues of life are the points where we can engage. If you come with a narrow definition that is tied to the Christian tradition as many people see it, they will switch off straight away because often they are fearful they will 'get hit over the head,'" Kevin says.

A casual reading of Leonard Maltin's 2011 Movie Guide reveals some of the serious issues present in the premises and storylines of many in different movies. In 'The Beguiled', for instance, a recuperating Civil War soldier becomes a catalyst for jealousy and hatred, while in 'Beautiful People', Brits and Bosnians get caught up in England's melting pot.

And closer to home, the New Zealand film 'Dark Horse' is about redemption.

Kevin says when he discusses movies with his friends he wants them to think about their 'centre' - what makes them tick deep down inside.

Issues can get close to the heart when they connect with moviegoers' angst. Kevin says the New Zealand film 'In My Father's Den' prompted a heavy emotional reaction in one viewer he knows.

In America, Christians are having conversations about movies.

Since the 1990s, evangelicals have produced books and resources aimed at getting people talking about movies.

Engaging issues in movies does not mean anything goes. Kevin says some movies may be unhelpful and need to be critiqued.

However, other movies present opportunities for Christians and churches to discuss life and death issues.

Touchstone film reviewer Rev Dr Steve Taylor says churches can use film in a variety of ways. "For some it will be proselytizing, for others it will be engagement with people's ideas.

"Above all I want to get people talking. Most churches are blank, white walls, while our movie makers are sophisticated visual storytellers," he says.

Former editor of 'The Film Forum', Steve Lansingh, says his passion is to seek God in the everyday experiences of life: watching movies, preparing food, holding hands, waiting in line, educating oneself.

Steve Taylor says there is an increasing sense among some Christians engaged in film that God can actually be present in the movie.

He says that the imagination is God's 'G-spot' and that God was playing charismatically with the human G-spot when creating the imagination.

In the movie 'Keeping the Faith' (2000), a Catholic educator tells a young priest that if he leaves the priesthood to get married or stays a priest, commitment is required either way.

"I was at a rather lonely place at that time," Steve Taylor says. "I sensed God reminding me that I had choices in my life. I sensed both liberation and responsibility."

The fragility of fundamentalists

By Rev Abhishek Solomon
The great Indian epic tale Ramayana rotates around the conflict between the Hindu god Rama and the villain Ravana.

Ravana posed a challenge to the kingdom of Rama by abducting his wife, Sita. To reunite with his wife, Rama attacked Ravana with his army but the biggest challenge was to actually kill Ravana.

Each time Rama chopped off Ravana's head another appeared. Finally after 10 attempts, he figured out the very source of Ravana's life and was able to kill him.

Isn't religious fundamentalism a bit like Ravana's head? It keeps on reappearing, be it as the self-proclaimed ISIS Caliphate waging war against 'infidels', Boko Haram on a killing spree in Nigeria, jihadists in Pakistan mercilessly slaughtering hundreds of children in a suburban school, or a Christian preacher who claims to have found a cure for AIDS by killing all homosexuals.

Now, less than a month into 2015, we find ourselves dragged in the valley of the shadow of death with the killing spree in Charlie Hebdo offices. We should condemn such atrocities but this is not enough. We must go further and think about the very concept of fundamentalism.

Religious fundamentalism demands strict observance of certain religious doctrine, and a fundamentalist is someone who violently believes that they have found their way to truth through adhering to those religious principles.

But have they? Be they Christian or Muslim, do they really believe in the authentic sense of the term? It is here we should read fundamentalism against itself, to observe its inherent contradictions.

Many religious believers are devoted to the fundamentals of their religion, claim to know the truth, and even believe their way is the right one while everybody else is wrong and damned forever, yet they still lack key features driving fundamentalist violence: resentment and envy.

A true believer is one who is not disturbed by the beliefs of others. Some Hindu priests and Tibetan Buddhists are perfect examples. They note that other belief systems may eventually be self-defeating, and they are not troubled by this. They literally believe in the fundamentals of their religion but they are not threatened by the beliefs of other around them.

In contrast to this, the religious fundamentalists and terrorists of today constantly feel threatened by the beliefs of

the other. They are easily disturbed, and even fascinated by the sinful life of those who fail to accept their version of truth.

Eventually, in their obsession with the other they internalise the very standards they oppose and unceasingly fight their own temptations.

Hence the problem is not that fundamentalists believe too much, rather they don't believe enough. Their beliefs are not too strong but rather too fragile, and therefore easily disturbed.

Their violent outbursts are not grounded in their superiority but in their inferiority and insecurity. For this reason fundamentalism - Christian or Muslim - is a displaced form of belief. This displacement could be result of both pathological and political conditioning.

Moving forward our task is to read beyond and between the narratives offered to us by media. The challenge for us is to avoid the temptation of succumbing to blind Islamophobia on one hand and retreating from any critical analysis on the other.

It is imperative that we submit all religion and belief systems to a respectful but at the same time to a critical examination. Perhaps, this may be a reasonable way of showing our respect for others.

Big 'but' over Pacific immigration

To the editor,
In your December issue the article 'The Long Recovery' from CWS highlighted Lola's story from Lifuka Ha'apai after cyclone Ian. We visited Ha'apai in November and found just how slow that recovery is.

Less than 20 percent of promised rebuilt houses had been completed nearly a year on. Drought and food shortages compounded the misery.

We came to support a dozen families who don't want loved ones in New Zealand deported back to Tonga and to support an increase in recognized seasonal work places specifically for Ha'apai to be able

send funds back for support.

Family reunion for siblings and adult child and parents (unless your sponsor earns more than \$65,000) were cut in 2012. Is immigration only about money to the exclusion of whanau? These cuts have fuelled overstaying.

"You must not oppress the stranger," says Exodus 23.9. But we have no carer visas. Care by whanau is a core Pacific health strategy. Yet our Courts say Pacific parents have no right to be cared for by non-resident children and must accept institutional care in preference.

Daughters save DHB home care dollars, whilst caring for sick parents,

but are then deported. These are often our church whanau.

Embarrassment, traumatic personal memories and misunderstandings make this a hard area. Yet the Gospel calls us to speak out on hard issues. Wesley would find no shortage of occupants in our modern over-stayer "gallows cart."

I recall a 1980's bi cultural hui in which Race Relations Conciliator Hiwi Tauroa offered these wise words: "Ignore everything before the 'BUT'. In our commitment to social justice it is high time immigration was moved past the 'BUT'."

Richard Small, Lower Hutt

How essential is the Immaculate Conception to Christianity?

By Ken Maynard

The base assumption of Buddhism is enlightenment. The base assumption of Confucians, secular humanists, liberals and atheists is the citizen, a condition of human self-sufficiency.

These assume that, while man has some failings, the sum of his qualities exceed the sum of his failings. Thus he has no need of higher guidance, salvation or redemption.

The assumption of the Bible is the condition 'sinners'. This assumes that while man has some virtues, the sum of his failings exceed the sum of his qualities. Thus he is always in need of higher guidance, salvation and redemption.

If we look at the shortcomings and failings of human history and add the existential crises of today, a case can be made for both these claims. Yet it is the Biblical position which has the greatest body of evidence to support it.

The Biblical position is that while humanity faces many threats and shortcomings, sin is a problem of such a magnitude its consequences exceed the sum of all other threats combined.

If we address the primary threat we will survive the secondaries whether we manage them well or badly. There is no point in trying to perfect the management of our secondary failings if the primary is going to take us out anyway.

Thus sin requires its own dedicated solution and one distinct from normal remedies.

If humanity is inherently sinful

and fallible by nature and we cannot transcend or operate outside our own nature, we cannot save ourselves from ourselves. Therefore we are dependent on external (divine) intervention.

We are not saved by our virtues, nor by our own efforts but in the Grace of God.

The Old Testament's great struggle with ethics conclusively proved morality, law and ethics are not a prescription for sin. Sin is not a moral problem but a problem of human appetites and there is no moral solution to a non-moral problem. The sins (or excess appetites) of the virtuous are equally as damning as the sins of the non-virtuous so we are not saved by compliance with law and ethics but saved only by living in God's Grace.

Having proved the pathology of sin, next came a prescription. The Immaculate Conception, the Virgin Birth, the example set by Christ's life, the crucifixion, atonement and resurrection all combined as a condition specific prescription.

We only have one salvation from sin, and if we use it we do not need another. If we reject the one we have, we would reject all others because they are similar. So we only need one exclusive agency of salvation as a universal prescription for all mankind.

Variations of the law of gravity were attempted before Newton got it right. Modern society can dispense with the law of gravity because we are more developed.

Modern existential crises are putting human sin back on the agenda

and it seems they are about to move it back to centre stage. The secular era has allowed us to make the biggest technical advance in history, before bringing us back to reality.

It is said God binds us to him with a rope long enough to self-determine, yet short enough we cannot stray too far away from him. We now have enough rope to allow great technical advances but the rope is proving short enough to pull us up before unrestrained human appetites bring about our self-destruction.

This is no time to renounce the core tenets of the faith which uniquely and exclusively endow salvation from the consequences of sin.

I have seen all the proposals for the so-called new universal religions of modernity. None of them offer salvation from sin. Indeed most assume sin does not exist. They are not the next step in the continuous unfolding of religion but a great step backwards and a misdirection.

Man cannot save himself, so Christ cannot be a mortal human. To be a medium of salvation Christ must be God. To be both God and human he can only be immaculately conceived by the medium of the Holy Spirit within the womb of the Virgin Mary. That is the structural engineering, without which there is no faith or act of human salvation.

I refer those who advance such proposals to the Apostles' Creed, which commences "I believe..."

More of Ken's writing are at: <http://communicchristi.org.nz>.

HONEST TO GOD

Return to the green heart

By Ian Harris

In the early evening of Christmas Day, my cherished wife Jill slipped quietly from the life she had lived so fully, into the death that awaits us all.

Anyone who has experienced the loss of a husband, wife, child or close friend will know the utter emptiness, aching and grief that followed. After 54 years of marriage, during which our lives had become intertwined and our love and companionship had grown ever deeper, I was alone.

It didn't occur to me to blame God for my loss, or for failing to ensure her recovery from illness. The general cause was our human mortality, the immediate one an incurable leukaemia diagnosed a full year earlier.

The challenge a year ago was how to live well the time that remained. And with superb support from highly qualified

and caring staff in our public health system, Jill lived a positive and productive 12 months. As someone has said, people are not living or dying, they are alive or dead, and Jill chose to be purposefully alive.

All of which is a very personal background for a question I could not evade: Where is God in all this? Can I find God in the midst of a cancer slowly sapping the body's energies, pain, and the heartbreak of bereavement on the very day when Christians celebrate a hugely significant new life?

As usual, the answer depends on what one means by 'God'. For me, God is no longer meaningful in terms of an objective heavenly being who intervenes at will in events on earth - or not, as the case may be - and so determines their outcomes.

Though not real in that sense, however, God is still very much 'for real' in the lives of men and women who have caught a vision of God through the very human Jesus. My word for that is 'Godness', and Godness is to be lived out in our daily lives, and especially in community.

God conceived in that way is actually at the heart of all manner of approaches to Christian understanding, some of which we experienced in the course of Jill's illness. They included very moving prayers to the traditional God, contemplation, and the laying on of hands.

These were not where we were theologically, but coming as they did from a deep and caring love, we valued them as other ways of bringing alive that core Godness.

Jill allowed herself to experience things with her heart that weren't where her head had been for many years, without



feeling she had to reconcile the two. There's often an untidy openness about the divine, and more than one way to the core.

As I sat by Jill's bed in the hospice, I asked myself: Do you feel the presence of God? To which I had to answer: Actually no, only a bleak emptiness, without any spiritual or emotional connection whatever.

But then I thought, given the way I conceive of God, the supreme symbol for everything that is of ultimate worth for life,



Jill Harris

and love, and meaning, what do you expect? A symbol has no life or emotion of its own - only the life you give it as you shape your life around it.

And Godness was certainly all around us - in the

loving presence of family, the gentle caring of hospice staff, the many messages from friends of affirmation and support, the sense of peace in the hospice's beautiful garden setting. I didn't need a 'beyond' kind of God, because the beyond is in our midst, which is just what the Christmas doctrine of Incarnation conveys.

That was powerfully affirmed at Jill's funeral in St Andrew's Church, Wellington, in a fine liturgy crafted by the Rev Dr Jim Cunningham, fine tributes, and fine music and singing.

Jill's spirit will live on wherever readers enter imaginatively the world of the four novels she wrote for children and young adults, whenever people respond positively to the liturgies she wrote for the Ephesus Group in Wellington, through her poems, and especially in those whose lives she touched.

Jill saw her destiny beyond death not as a translation into a heavenly realm, but a reabsorption into the planet from which all life has arisen. She expressed it beautifully in the poem Green Heart, read at her funeral:

*My pink dahlias
have bowed their heads.
All summer they watched the
clouds
but now they are
withdrawing
into the green heart of things
where slow, unfaltering,
imponderable,
the pulse of life
beats on.*

Reaching out with books

By Diana Roberts

Yvonne Curtis is a retired teacher and member of the Trinity Union Parish in Newtown, Wellington. With the support of the parish, Yvonne contacted local schools to offer their libraries copies of two recently published books for young people.

Both books focus on the challenges, relationships and values of the leading characters.

If Persistence was a Person was written by Hana Olds when she was 11 years old. The book tells about the life and work of Professor Swee Tan, the internationally acclaimed surgeon and researcher who developed successful treatment for children with disfiguring birth marks.

Swee Tan always wanted to be a doctor, an impossible dream for a child from a big family in a poor village in Malaysia.

Hana hopes this story will encourage and inspire children of her own age. Profits from book sales go towards the Gillies McIndoe Research Institute in Lower Hutt.

War shapes the story of The Red Suitcase. A young girl Ruth and her family are forced to return to NZ after a terrorist bomb attack near their home in Indonesia. She finds the terrifying experiences of a young World War II airman intruding into her 21st century life.

She is able to talk about this with Thomas, the physics geek at school but Thomas too is a victim of aggression.

The discovery of an old red suitcase helps them both confront their fears. It's a suspenseful tale which raises timely questions as our country remembers the World War I.

Schools responded to the book



Yvonne Curtis with the books she has donated to schools.

donations warmly, after some initial surprise. Trinity will build on these links made with an important section of our community.

Ejected for criticising Samuel Marsden

By David Hines

When I first heard of a ceremony to mark the arrival of Samuel Marsden at Oihi Bay in the Bay of Islands on Christmas Day 200 years ago, I thought 'Let's go'.

I had visited the site eight years earlier, and had heard from Anglican Bishop Richard Randerson at Methodist Conference a few years ago about the Marsden Cross Trust Board and its plans to buy land and develop an ecumenical centre. The Methodist Church and others were invited to contribute.

However, my suspicions were aroused about how accurate the event's history lesson might be when I learned that dozens of evangelical churches were using the occasion to evangelise the country and finish Marsden's unfinished business. I recalled too that Bible in Schools leaders still use the 19th century missions as an excuse to teach Christianity but not other religions in our state primary schools.

So I went but took along pamphlets mildly critical of Marsden for referring to the Maori congregation as 'benighted heathen'. I named a few more inclusive 19th century forebears including Christians Kate Sheppard and Bishop Pompallier, Jewish premier Julius Vogel, and rationalist premier Robert Stout who was an advocate for secular schools.

Out of courtesy to the organisers of the ceremony, I told them of my plans to distribute the pamphlets, and one of them asked me to send him a copy of the brochure

and contact him on the day, which I did.

This goodwill stopped when I got to the ceremony site at Oihi Beach, and handed out pamphlets before the ceremony started. As I was leaving the beach to hand out more copies at the entrance, an Anglican priest ordered me to stop or to leave the site. He didn't have any badge of authority but I agreed to walk out of the whole memorial site to the roadside, about two kilometres away.

That wasn't sufficient for my chaperone. As we left the beach, a group of Maori arrived. The priest said their leader was the chief of the local area, and he asked him if he objected to me handing out pamphlets. He did.

I asked whether either of them had read the pamphlet. They hadn't.

Shadowed by the priest I walked the two kilometres to the roadway, stood outside the park fence and again started to hand out pamphlets. But the priest then ordered me to go some kilometres further down the road if I wished to hand them out. This was not what we had agreed and was not a realistic possibility.

This priest's behaviour was frightening at times, and made me arrive at the ceremony an hour late.

The ownership of the land I was marched through is complex. The beach where Marsden preached appears to be Department of Conservation land. The walkway appears to be the area developed by the Marsden Cross Trust Board. The roadway appears to be public.



David Hines at the Gospel Bicentenary celebrations.

Some land in the area is apparently Maori owned.

So was I being bullied by Anglicans, local Maori, DOC, or an isolated vigilante? Whatever the result, I feel history was badly served that day.

Like Anzac Day, the arrival of Christian missionaries to New Zealand is a mixture of good and bad. It is a story that affects us all, because Marsden and his modern-day followers are treating one section of society as guardians of morality, and the others as 'benighted heathens'. I believe it is time the rest of us objected.

I found it intimidating to be under the threat of force for an hour and a half. It shows there are some church people today similar to militant Muslims. They cannot tolerate any criticism of their own sacred heroes. Like the people of Paris, we should object to that as well. Je suis Charlie.

David Hines is a Methodist lay preacher and Secular Education Network public relations officer. For a copy of his pamphlet email him at davidhines@xtra.co.nz.



One of the stations on the new trail to Oihi Bay and Marsden Cross.

Gospel Bicentenary celebrated

From Page 1

John Gray said the English missionaries were commissioned by the English government to preach the word of God, and they paid lip service to that charge, "to allow the Government to confiscate the lands of our people".

When the Governor General cut the red ribbon to open the park, he acknowledged the bishop's criticism but focused on the mission's successes.

"The optimism and cooperative spirit that underpinned the enterprise were to be sorely tested in subsequent years," he acknowledged.

"Nevertheless the mission was a noble experiment and although it did not live up to the expectations placed upon it we acknowledge the role it played in the development of literacy, justice, agriculture and Christianity in New Zealand," the Governor General said.

The great, great, great grandson of Samuel Marsden, of the same name, also expressed his hope that New Zealanders will learn to appreciate the beauty and sacredness of Rangihoua.

"My prayer is Rangihoua will become a place of pilgrimage, certainly for Christians, and even for those who are not Christians, because it is the birthplace of modern New Zealand and the relationship between Maori and New Zealand."

A week after the official civil

ceremony, people again gathered at Rangihoua, this time for a Christmas Day service to mark the birth of Christianity in New Zealand.

Anglican Archbishop Phillip Richardson delivered the sermon and reflected on the way Maori had welcomed foreigners to their land.

"We are a people born out of a grace-filled act of sacrificial generosity," he said. "What Ruatara offered was more fundamental than the English world hospitality can possibly convey. Ruatara lived out the values of manaakitanga; costly, self-giving generosity, putting the holistic well-being of the other first."

"These are the values that undergirded the partnership between tangata whenua and settler."

In looking to the future Phillip called on those gathered to remember these values the first settlers to this land were privy to and to build on them.

"We are called to radical intervention to build societies and communities for human flourishing - because this is God's intention for human beings," he said.

"This was the good news proclaimed 200 years ago, this is the good news of Jesus Christ and this is the good news that we need to take forward into our community, our nation and our world."

Church grant helps prisoners move back into communities

By Sophie Parish

Give a thought to the hardened criminals who leave Auckland prisons each year. How do they re-integrate into society and find support to live a full life and break the cycle of reoffending?

John Newick and his wife have been involved in prison ministry for 23 years, and he chairs the recently formed Bond Trust, which was set up last year to reduce reoffending by helping prisoners adjust to life on the outside.

A \$10,000 grant from the Methodist Church's Prince Albert College Trust helped Bond Trust get established.

Along with John, the other six members of the Bond Trust have been involved in community leadership, business and public service for decades. John is confident Bond Trust will become a national leader in creating positive and lasting change for prisoners, and thereby build safer communities in New Zealand.

Many of those Bond Trust is currently working with are sex offenders.

"We have to be realistic, a lot of men who have been abusers were themselves abused. Many have turned to alcohol and drugs,

and in more extreme cases this can lead to mental illness. They have had a pretty rough life. It's our challenge to do everything possible to break the cycle of reoffending."

Corrections research shows that New Zealand has a reoffending rate of 59 percent after two years, which John says is higher than it was 10 years ago.

Bond Trust uses the Circle method which is an intensive support and reintegration programme trialled in Canada and then adopted in the US and UK. The Circle formula has shown that it is possible to reduce the reoffending rate to just five percent.

Working closely with the Corrections department and parole officers the Bond team visits prisoners before release, builds mutual trust, determines whether the prisoners have made a genuine commitment to change, and then creates a support system for them when they leave.

Bond Trust board member Rev Mark Beale from St. Elizabeth's Anglican Church in Clendon has volunteered at Wiri Women's prison for the past seven years. Mark says the Trust has a unique part to play with rehabilitation and reintegration.

"The Bond Trust has become

another arm for rehabilitation in New Zealand and the community."

Mark says he is very keen on the trust as the more things that are in place, help to prevent reoffending.

Doing prison ministry includes presenting the gospel. When prisoners look to him, John tells them to look to Jesus and they will not be disappointed. He says it's amazing how many do read the Bible. About 25 percent of the prisoners in the unit where he is working attend chapel regularly.

Re-entering the community is a massive readjustment after a long period of being institutionalized. Some of the biggest challenges are finding accommodation and employment.

"The change can be overwhelming, even things like opening a bank account or using motorways and transport systems," says John.

Bond Trust's website provides help to find housing, employment and training opportunities for prisoners re-entering the community. Volunteers help individuals cope with daily challenges, get into support groups and create plans as they integrate back into society.

John says the group is



Bond Trust helps people leaving prison find housing, employment and training.

enormously grateful for the grant from Prince Albert College Trust. It has helped pay the substantial costs of reimbursing team members and volunteers for their travel costs as they support released prisoners.

An operational grant from Corrections helps Bond to pay for salaries, recruitment, monitoring, training, and supervision of released prisoners.

The most rewarding thing about working with the prisoners, John says, is seeing change in their lives on a consistent basis.

"Many guys come up to us

years later and tell about their studies and jobs and how they are keeping on track," he says.

The community and tax payers benefit from fewer victims when prisoners receive comprehensive rehabilitation and ongoing support.

"It's early days for Bond Trust, but I am confident we will succeed. We have a very dedicated board, which has a passion for the people. Skills, experience and commitment, that's a formula for success."

To find out more, donate, or volunteer opportunities visit: www.bond.org.nz

The way of the cross then and now

LINDA COWAN
REFLECTS ON MARK'S GOSPEL

In 2015 we embark again on Mark's Gospel in our studying, teaching and preaching. At the start of a 'new' Gospel I like to read through the introduction to the commentary I regularly use to put myself in context.

The importance of doing this is highlighted by a story from my youth: 11 year old Linda persuaded her mother to take her to a Ladies Fellowship meeting. The President rose to deliver her devotions, speaking with both passion and length on the evils of polygamy.

It was not long before Mum and I realised that there was only one married woman in this gathering of 10, and that was my mother. Self-control became a significant problem for us both. Unless of course my mother had an inclination to acquire an extra husband or two, the message had little relevance!

Relevance is critically important. If we can put effort into understanding the context in which the gospel writer lived, it will make it easier for us to relate the

Gospel message to the people of today. So who was Mark? Where and when did he write? What sort of people was he writing for? I went to my trusty commentary for help.

Mark, I found, was unlikely to be the John Mark who accompanied Silas, Barnabas and Paul. His limited knowledge of Palestinian geography suggests that he was probably not a Jew. Some say that he was an interpreter for Peter but this also is unproven.

So we don't know really who Mark was but we do know some things about him. He was above all creative and insightful. Mark's Gospel was the first to be written. There is good evidence to place the writing between 65 and 70 AD.

This account of the good news of Jesus Christ in narrative form was a new kind of literature for the early church. In the first generation after Christ there were letters from Paul and others which became important literature for the early church but their form made them open to

distortion.

By placing the Jesus tradition into a narrative Mark kept a hold on the reality of Jesus' life and teaching. This was an extraordinarily valuable contribution.

There was some source material for Mark to use. Matthew and Luke also drew on what is called the Q document. There may have been small collections of miracle stories or debates, though it is not clear whether these were in written or oral form. The oral tradition was more reliable than it would be in our own day but inevitably had limitations.

Mark was writing when Roman emperor Nero's persecution of the Christians was at its peak and the people in Mark's church were experiencing hardship and fear. It is not surprising therefore that Mark emphasises the suffering and death of Jesus. For Mark, active discipleship involved taking up one's cross.

Mark's gospel is not sequential. Mark fits more into each day than could possibly

happen, perhaps a device to show the urgency of Jesus' ministry. Sometimes he highlights an issue by wrapping one story round another, for example Mark 5.

A number of themes reflect Mark's theology. These include the coming of God's kingdom is a central part of Jesus' message, the availability of God's grace to the Gentiles, and a reluctance to use the miracle stories to "prove" that Jesus was the Messiah.

I encourage you to read further and find out more about Mark and his Gospel. It is important to understand the world and the people for whom Mark was writing to grasp something of his thinking. Then we are able to relate more clearly to his gospel and can communicate it relevantly to Christians living now.

Our church too is experiencing persecution. Though none of us will be physically thrown to the lions, it isn't easy to be a Christian right now. We too need to be challenged to follow the way of the cross while working ceaselessly for the coming of God's kingdom.

The light on the porch

CONNECTIONS

By Jim Stuart



I grew up in what I call a post-Christian family. My parents were hardworking, successful, and reasonably well-off. My father had moved from Montreal to take up

a business career first in New York City and then in Philadelphia.

As a Stuart, he was proud of his Scottish ancestry. My mother was born in upstate Pennsylvania with a strong Irish heritage. When she was young, her father was the local dentist. He loved to take her to the local pub and place her on the bar as he shared a pint with his mates. The local priest was not amused.

In my early years, when I asked my parents if they were Christians, they smiled and answered 'in a way'. They turned up twice a year for Easter and Christmas.

Throughout the early years of my life my parents faithfully dropped my brothers and me at the local Methodist church every Sunday morning before returning home to enjoy a peaceful and quiet Sunday breakfast.

Twice a year they joined us at church. Our minister, Rev Franklin Duncombe, visited my parents from time to time but my father confided in me he appreciated the visit but he felt Rev Duncombe was a bit pompous and overbearing. I privately agreed with him.

During my early teen years, my relationship to church dramatically changed. The church hired a young leader, Rev Phil Townley, to build up a youth ministry in the church and wider community. Phil, his wife and two children, took up residence in the parsonage next door to the church while Rev Duncombe moved into a new and larger house a few blocks away.

Phil had an open-door approach to

youth ministry. His home, office and the church facilities were always available to the youth of the community. The church became a meeting place for many of the community's young people.

He often reminded us that if the light on his porch was on, he was at home and we were welcome to come in for a cuppa and share whatever was on our minds. That image of a light on the porch remains an enduring symbol of faith for me.

The youth programme grew in leaps and bounds under Phil's leadership. In my senior year, Phil asked me to assist him with the youth group, which had grown to more than 100. Phil taught me the heart of the church was the quality of community it created and the way it welcomed and embraced people from all walks of life, young and old.

It looked after both its members and the well-being of the wider community. If it had not been for Phil, I doubt I would be where I am today.

For me religion has never been something intended to divide or judge people. Instead it remains a framework for the faith that can guide us through life. Like Phil's light on the porch, it ought to show us the way of compassion, love and healing to enable us to live in a deeply divided and broken world.

The recent atrocities in France were also committed in the name of religion against a xenophobic magazine Charlie Hebdo, which traded in anti-Islamic sentiment. It was a tragedy on both sides that the teaching of Islam was used to justify such brutality and the secularism of Charlie Hebdo could provoke such harm.

Genuine religion must always remain a light, a healing presence and not a sword of war and death. In the end religion is created in our image. We have to decide whether to shape it in ways that give life or take it away.

Volunteers' gracious gifts

Peter MacKenzie,
UCANZ executive officer

One morning over the Christmas break my granddaughter and I collected rubbish down on a local track through the bush that we often use. We had a lot of fun and collected four supermarket bags of rubbish.

While we were working, we met someone on the track and they asked us why we were doing it. They commented that the council should maintain the tracks. I didn't have a ready response (as happens so often) but thought about it on the way home.

Why did we do it? I don't like looking at the rubbish, I had some time, and the council is the community in action - and I am part of the community. I was showing my granddaughter what citizenship means.

That leads into the question: Why do people volunteer in church? One obvious answer is that it is the way of Christ - that to give to others is part of our Christian duty. At the heart of the gospel is the idea of community and everyone sharing as they are able.

From the blessings that we have received we give to others. There's a sense of 'paying back' for the help we have had on the way, and more recently a 'paying forward' to actively promote good deeds.

In contrast to those Christian values, in society we have been bombarded with the message that time is money, so much so that we have come to believe it. This means that people now value their time in a different way.

It is not surprising that when mapped onto income, volunteers largely come from the middle third. That is to say, the upper third of earners consider their time too valuable to give away and the lower third consider themselves unworthy of offering their time.

This, of course, is a statistical generalisation but is still quite challenging. It is not surprising that the large majority of church members are within that middle third.

But the underlying assumption that time is money leads people to evaluate their voluntary activity as if it was an investment and therefore to seek a return on that investment. In other words, when we volunteer we want to make a difference. We want

to spend our time (and note the language used in that phrase) on something that will have a positive effect.

I guess the echo of Christmas is still calling out an example. In giving presents we are expressing the value of our love, care and concern for others but the most exciting part of Christmas giving is seeing people receive gifts. We love to see that our giving makes a difference.

The church is largely a voluntary organisation and we value the gifts that people bring. We need to nurture our church volunteers and ensure that their offering of time is both encouraged and appreciated. My next article focuses on how we look after volunteers.

In response to requests, what was the combined tcol-mahara website has now been split into two new websites.

Go to 6senses.nz

Anyone can join. You don't have to be a Trinity College student.

It's still powered by mahara. But it has had a makeover.

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Groups to Join

Everyone is enrolled into both Touchstone News Feeds
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The Bookclub now includes a guided reading programme. Our first book will be Kenan Malik's *The Quest for a Moral Compass, a Global History of Ethics*.

Search for groups to join

Here are a few more groups you could join, current membership is noted.

Effective Leadership 117
Methodist Studies 19
Practical Theology 65

Some groups are tcol groups, others are private, some are for professional development.

You choose what groups and forums you want to belong to, but there is almost always a lively dialogue going on somewhere in 6senses.

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6senses.nz offers practical support through webinars, Night School, and encouragement with Coursera and edX.

Join 6senses.nz and be changed for life.

Sermon 110. Wesley talks about the 'Discoveries of Faith'

S⁶

That is refreshing to say the least. The title of the sermon implies that faith is a dynamic not a static quality.

Aldersgate Street, the great 'conversion' experience for Wesley, is a beginning not an end.

He understood his experience of conversion as an experience of grace.

The kind of grace he experienced was, and is, transformational. It must come down and into, forming the fabric of existence itself.

It becomes both the path and the method of staying on the path. The Way, if you like.

Wesley opens his sermon, in fact, with something so deceptively simple we can and do easily pass it by.

This gift of faith, he says, is a sense all of its own.

Like sight, sound, touch, smell, and taste, Wesley says faith is a sense.

It is a sense that must be claimed by the person who has been claimed by faith.

He put it like this: "God has appointed faith to supply the defect of sense; to take us up where sense sets us down, and help us over the great gulf."

That is a sublime concept.

So, in the ordinary world we see by sight. But sight is not enough, it is insufficient.

Similarly, all the senses do not explain the senses.

A different kind of sense is needed: one which sees by light from beyond the electromagnetic spectrum. A sense which sees the invisible, a sense which makes sense of the five senses. A sixth sense.

Our ordinary world is full of invisible qualities like courage and determination and grace and love.

It is faith which sees these. By faith we sense this greater universe of qualities and virtues.

The sense of faith enables us to corral the invisible into the visible, to harness the energies of transformational grace.

In this way faith is like but even beyond a sixth sense. That is why we chose the name 6senses.nz to describe this new connexional networking site.

What we have is a Wesleyan concept from the 1800s brought into 21st century practice bringing all kinds of new knowledge to bear.

6senses.nz or as our website logos shows it, **S⁶**, is a website which explores all this, and a lot more as well.

Rather than limiting access to just Trinity College students, we decided it was time to let others choose to belong to this *simple* yet elegant connexional network. Why?

In our day and age faith is the unacknowledged sense. Secularism wants it to be a stunted sense, a withered sense. We wonder why our world grows ever more materialistic and fragmented.

The reason is clear. We no longer want to see or are able to see what the eye of faith reveals.

6senses.nz encourages us see again. It begins to reveal the basis for a Christian anthropology, which has its origin in stardust and its destiny in building habitats of grace.

The mending of our problems, I suggest, will come when we recover the faith which remedies the defect of the senses, and when from it we learn to make discoveries with it and harness it to pass on to another generation.

6senses.nz is full of practical help showing you how to make connexions, how to participate to make discoveries of faith. As Wesley might have said, it is 'useful'.

Integrated into it is the Open Badging programme. Congregations, parishes and synods can apply to the Alumni Association to learn what the standards are and how to become a issuer for Ambassador/Champion or Volunteer or Professional Development Badges.

Night School is online web conferencing with a purpose. It's open to 6senses members, it's free and it is a window into a myriad of topics. The maximum number of seats per session is strictly limited 17.

The 2015 series begins with *War and Peace in the 20th Century*, six sessions with Jim Pearson, beginning Sunday February 15 1900hrs. Join the Night School group in 6senses.nz to learn more.

David Bell, 6senses.nz Methodist Studies Group

Four years after quakes Canterbury churches rebounding

By Hilaire Campbell
After the earthquakes things weren't looking good for many Methodist churches in the Central South Island Synod.

Synod property convenor Rev Andrew Doubleday says 18 churches, most of them in the Christchurch area, were quite damaged, and each had to be dealt with differently. Six churches were beyond repair.

In addition, as they have throughout the country, nearly all parishes are faced with strengthening projects ranging from small to significant.

Christchurch North Methodist Church in Papanui is one of several major buildings that have only just been demolished. Andrew says with documentation now complete the Methodist Connexional Property Committee has said its reconstruction can go to tender.

Andrew is presbyter of the Opawa Community Church and he is confident rebuilding work on it can start early this year. He is pleased to have Higgs Construction as the main contractor for the build.

"They are experienced in dealing with heritage buildings and have just completed Knox Presbyterian Church which is of similar construction. At Opawa we are retaining the existing roof structure and placing it on the new building," Andrew says.

"The whole structure will be anchored by sixteen 25 metre deep screw piles and raised a metre above existing floor levels to deal with the flood plain. With a new hall and ancillaries, the building will be more

functional but should have the same feel."

Architectural styles of the new churches will be vastly different around the Synod. Andrew says it's a case of what suits.

"Christchurch North will be very modern, very 21st century but we're more traditional. They wouldn't want our building...any more than we would want theirs."

St Albans Cooperating Church and Crossway Community Church in Mairehau are big projects for different reasons. Crossway is negotiating to build on City Council land. It wants a combined church and community centre/ Andrew says it's in the City Council's interest to let them do so but there are complex issues to be worked through.

Durham St Methodist Church in Christchurch Central has started the design process for a rebuild. Rev Mary Caygill says the architects have been appointed and building will take another two years.

"In the meantime we're sharing with St Stephens at Yaldhurst but we'll be moving to the Knox Presbyterian Centre in the city centre this month. We will use the hall within the Knox Centre which was used by the Knox congregation until their new church was completed," Mary says.

"St Luke's Anglican Church will continue to use the separate chapel at the Knox Centre so there will be three congregations worshipping at 10 a.m. and sharing morning tea together. It will be wonderful being back in the inner city and sharing closely with two other



Knox Presbyterian Church has now been completed, and work on the Chinese Methodist Church in Merivale is well underway.

denominations in responding creatively to the emerging opportunities within the city."

Some building processes are slower than others, and New Brighton Union Church is still at the planning stage. The Ashburton Methodist Church has not yet decided on its path ahead.

Christchurch South Tongan Parish in Addington is seeking resource consent to rebuild. Its

church needs strengthening and its hall is to be replaced.

Beckenham Methodist Church needs some strengthening and its hall will be replaced.

Repairs to Moraia Fijian Methodist Church (St Johns) in Bryndwr have been signed off and it should soon be up and running.

Connexional property committee executive officer Greg Wright is delighted with the

contractors, architects, and project managers involved with the rebuild of St Johns. "They've done a great job," he says.

Although not part of the Methodist Church of NZ, the Chinese Methodist Church owned one of MCNZ's former iconic buildings, on the corner of Rugby Street and Papanui Road.

The congregation of 85 mainly Chinese-speaking Asians had only been in their building a few months before the first earthquake.

Rev Simon Goh says since the whole structure was brick and mortar, it was damaged extensively and CERA ordered the demolition. "Regrettably we were emotionally spent and unable to bear the financial cost of repairing the original buildings."

Now, the new church is half-finished and should be completed in June, and Simon says the congregation is getting excited.

"We've got the best of both worlds: a modern, flexible space and the original stain glass windows, brass plaques and wooden furniture. Opus Consultants have done the job really nicely and we can't thank them enough. We're also indebted to the Upper Riccarton Church for hosting us. They've been fantastic."

"It was a long and testing journey but God's grace was sufficient. Now we can't wait to be a part of the Merivale community," Simon says. "The earthquakes happened before we got a chance to warm up."

A place to call Home

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For more information contact the chairperson of Methodist Mission Aotearoa, Michael Greer
 12A Stuart Street, Levin 5510 • P 06 368 0386 • 021 632 716 • E mgreer@gdesk.co.nz



Izak and Monica Koster with their grandfather, who is making crosses from the remnants of Christchurch North Methodist Church.

A cross in your pocket for Christchurch North

By Monica Koster,
 At Christchurch North Methodist Parish, we are fundraising to help with the rebuild of our church.

My Grandad had a great idea - he lifted a plank of wood from the floor of our church and went through the hard, time-consuming process to make 'A Cross in My Pocket'.

First, he cut the plank down to a manageable size and drew on the shape he wanted for his cross.

Next, he used a scroll saw and cut the shape out. He realised that it was the perfect size to hold in the grip of his hand.

Afterwards, he used his sanding machine sand it, and then Grandma sanded down the sharp edges and

surfaces with sand paper to make them smooth and silky.

Grandma painted the cross with varnish and left it to dry in the sun.

The whole family thought it was a brilliant idea, so they made some more and started selling them for \$10. The whole thing has been going really well and everyone has been wanting a wooden memory of our old church.

I am really looking forward to the new church with all the earthquake safe facilities and having our own space again, I am proud to know that my grandparents are helping to bring it all together.

Monica Koster is 12 years old and attends Christchurch North Methodist Parish.

Rural churches strive for relevance and resources

Churches in rural areas face similar issues throughout the world and joining together across denominations is one way to help deal with them, say organisers of the first international gathering of rural church leaders to be held in Africa.

Rev Dr Robyn McPhail ministers at Kaeo-Kerikeri Union parish in Northland and is the Oceania representative on the leadership team of the International Rural Churches Association (IRCA). IRCA is an ecumenical network of people around the world, who promote the ministry and mission of rural churches through local, regional and national gatherings.

Every four years IRCA holds an international conference, and Robyn was one of the organisers of the latest of these, which was held last July in Lilongwe, Malawi. She also participated in the preconference session at Mzuzu, Malawi, which allowed delegates to meet rural people and visit ecumenical projects.

The IRCA conference attracted 44 Malawians and 28 people from other countries, including four from New Zealand and four from

Australia.

The theme of the conference was 'Holding onto Hope', and it featured a keynote address from Malawian theologian Fulata Mbano-Moyo, who heads up the World Council of Churches' Programme for Women in Church and Society.

Robyn says it was a challenge holding the conference in Malawi but it gave a tremendous boost to local people in ministry.

"A large number of young men and women attended from Malawi's hinterland. They face a difficult time coping with the multiple demands in their lives, and they wanted to meet and learn from people who have been in ministry for years.

"The conference is a chance to share stories and experiences through dialogue, groups, Bible study and especially in conversations at meal times.

"Malawi's churches do not fund ministry training so they must support themselves and their families, and working in rural areas is difficult. There is little transport in the villages and many ministers do not have bicycles, let alone cars."

In her address Fulata discussed and the role churches can play in bringing justice and peace to the world. She focused on poverty, human trafficking and environmental issues and she posed ecofeminism and gender justice as means to overcome them.

She highlighted corruption in Malawian society, not only among politicians and officials but also in the church. She said all churches must make sure they do not take advantage of vulnerable people or exploit Mother Earth.

IRCA's emphasis on networking was picked up by many of the Malawian delegates. One of them, Juliet Jere, says that pastors in rural areas should network with others to improve communication and conduct joint programmes to avoid isolation and boredom.

The IRCA's leadership team says networking encourages people "to continue the journey as the people of God, even though we know the road will be dusty and full of potholes."

The 2014 IRCA conference was the first to have a youth caucus. The young people shared activities and fellowship and explored issues that face youth



Delegates to the international gathering shared their stories through dialogue, groups, Bible study and in conversations over food.

around the world such as HIV/AIDS, leadership, drug and alcohol abuse, and economics.

Among the conference's conclusions were that rural people everywhere face similar concerns over resources and lack of power. Decisions that affect their lives are often made in distance urban centres, both by governments and churches' national offices. Developing local ecumenical

links and effective lay and ordained leaders is a way rural people can overcome this and find their own voice.

The publication 'Holding on to Hope' presents material from conference and reflections from participants. The hard copy is available for \$20. To order email robyn@chirmac.co.nz. A pdf of the report is available under 'News' at www.irca.net.nz/africa.

Booster shot for rural congregations

Lessons drawn from an international gathering of rural church leaders in Malawi could help New Zealand congregations become livelier and better connected.

In her report on last year's International Rural Churches Association, Rev Robyn McPhail discusses how to make healthier rural congregations in New Zealand. Her suggestions are relevant to many urban churches as well.

In her report, Robyn groups her findings under four linked themes:

1) Healthy rural churches

Small church can remain viable if they have a local mission and support a community of people who live their faith together in worship, prayer, and Bible study.

"Healthy small churches retain their viability by being Christ for others. This means engaging with the issues, joys and sorrows of local people."

Robyn says denominational bodies can help rural churches do this by providing support and resources. National bodies can best do this by serving as a hub and not as the pinnacle of a hierarchy.

Networking can help achieve this. Rural churches can build networks not out of a duty to the institution but to make join with others for mutual benefit.

2) Barriers to well-being

Rural churches are often seen as problematic because they struggle to get numbers and finances to pay a minister. The ongoing movement of people from rural to urban areas means there are few leaders in national church bodies who understand rural churches.

"Rather than financial viability, emphasis should be on whether a rural church has a mission in its community and has a group of people keen to live that mission. That group of people need not be large to be effective in proportion to the projects undertaken," Robyn says.

She notes Australian churches have developed good practice in supporting local ministry teams resourced by trained enablers.



Networking and support for lay leaders can help rural church better carry out their ministry.

3) Aggravating issues

Denominationalism can be difficult for rural churches because they tend to be multi-denominational. Denominational branding reflects a concern for survival and it can mean church bodies relate to congregations as member churches with exclusive lines of accountability and support.

Robyn says it is also important to think about 'doing' vs 'being' when it comes to ministry. Ministry as 'doing' expects leaders to drive parish activities. In contrast, ministry as 'being' puts attention on relationships - with God and with others - and this is the base for health and well-being.

Another problem can be the priority given to paid ministry, which can undermine other ways to nurture congregations and reach out to communities. There are small churches with non-stipendary ministry that are alive and kicking and have been for some time.

4) Paths toward renewal

Today New Zealand churches acknowledge the significance of being bi-cultural and responsive to the multi-cultural nature of our society.

Robyn says we should also recognise

other significant cultures in church life. Different denominations have different cultures, and so do rural and urban communities. It is important to address all these cultures to be truly multi-cultural.

"Different kinds of congregations should be included in planning and decision-making and not just mentioned as footnotes or exceptions to the rule. As with other cross-cultural interaction, church bodies could use a variety of languages to improve communication."

The denominational bodies should also find better ways to help educate provincial church leaders but also continue offering those good programmes that serve rural churches.

Building clusters is another way to rejuvenate rural and small churches. This does happen at times through the initiative of individuals but it could be more intentional and better co-ordinated.

Clusters of ministers can be formed within a geographical area with an individual responsible to facilitate gatherings and serve as a link person. Clustering involves networking rather than structural ties, with more reliance on interpersonal communication than meetings, reports, and official dispatches.



Checking out a local rural water scheme in Malawi.

Church projects provide hope in rural Malawi

During the preconference gathering some delegates to the International Rural Churches Association visited some inspiring church projects in rural Malawi.

They included the Hope Tailoring School and the Centre of Excellence in Water and Sanitation.

Hope Tailoring School is in the grounds of the Mzuzu United Methodist Church. It has 14 sewing machines, most of which can be used as electric or treadle.

The school's goal is to educate women so they can earn an income and make clothing for their families. Education covers design, pattern making, sewing, and machine maintenance.

It is an ecumenical project and the women are selected from churches throughout Mzuzu.

The current class includes an assistant pastor's wife who plans to set up a school when she and her husband are placed in a church in another community.

American Rochelle Holm has been appointed by the Central African Presbyterian Church to manage the Centre of Excellence in Water and Sanitation at Mzuzu University. The Centre does applied research, water quality analysis, and training.

It also develops and sells low-cost water and sanitation systems for households to purchase through local water and sanitation entrepreneurs.

For example, they have developed a low cost plunger to draw water for places where a community water bore hole is too far away to be practical.

Tsunami's effects linger in local lives

A decade of time has not wiped away the memories of the wall of water that swept away so much of the coastal life for people in Indonesia, South India, Sri Lanka and Thailand in 2004.

The Indian Ocean tsunami caused unprecedented damage but also led to major socio-economic changes at the local level and changes in international disaster response.

For coastal communities the tsunami opened the door for dramatic changes in their lives and livelihoods.

In South India fisherfolk who lived between the land and the sea report huge losses. Government regulation prevented them from rebuilding less than 500 metres above the high tide mark.

Communities with few resources were forced to move inland without access to the coast and had to find new ways to make a living. The government has encouraged major developments like power plants, oil refineries, new ports and chemical plants leaving people further cut off from what is familiar.

Instead of simply rebuilding homes and replacing lost equipment, Christian World Service partners Neythal and Sneha faced a much bigger challenge. They have helped coastal communities stand up for their rights increasingly through legal challenges.

"The tsunami has enabled the state to deny the traditional rights of the communities over their homes and coastal resources in

the name of safety," says Gandimathi of Neythal.

With international agencies now gone, it is only local groups that have sustained this life-and-death struggle.

Funding from CWS is vital to Neythal in helping vulnerable fishing people establish new sources of income and advocate for their rights. While some have been able to find new jobs and homes many more are facing an uncertain future and worry about how they will escape another big wave.

For these communities World Bank and Asian Development Bank funding of large scale infrastructural projects and India's participation in free trade negotiations have been a bigger disaster.

Gandimathi asks, when the government sticks up for corporate interests, who will stand with indigenous people? For now it is a task that Sneha and Neythal have picked up, and it is why the women of Nambiar Naga have called Sneha director Jesurathinam the "goddess who rescued us from devastation".

The tsunami also caused major challenges to the humanitarian enterprise. Lessons learned play an important role in improving the international response.

CWS International Programmes Coordinator Trish Murray says reading reports and analyses of the tsunami response, she is aware of how well CWS did because of its strong local partners.

"Before 'Build back better' became the

mantra of humanitarian response, our partners were doing that. New houses built by the Women's Centre in Sri Lanka became the model of development because those who received them were fully involved," says.

Helping prepare for disaster is now integral to good development.

For example, CWS partner Ama Takilola is participating in local planning in case of a tsunami in Tonga. In the Philippines, the group Developers has an efficient local monitoring system to make sure people in coastal villages know when to evacuate and how to work together in the aftermath.

At the international level, a cluster system works to coordinate the response of the United Nations, government and non-governmental organisations. Through meetings the various bodies negotiate who will provide food, water and other supplies to which communities and rebuild services lost in the disaster.

Local response is being recognised as much more important than in the past. The resilience of affected communities is becoming a priority in disaster planning. The people affected can help more swiftly than anyone because they know the terrain, the people, how the community works and they are there when it happens.

In the aftermath of the genocide in Rwanda, international NGOs began working to develop standards of accountability to those affected by disaster or conflict.



A Sri Lankan woman after the Indian Ocean tsunami hit the town of Moratuwa near Colombo. More than 500,000 Sri Lankans were displaced by the tsunami and 35,000 lost their lives. Photo: ACT/P Jeffrey.

Through the Humanitarian Accountability Partnership of which CWS is an associate member, agencies have improved accountability to affected communities.

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Nurul Aina lost most of her family in the tsunami that hit Indonesia in 2004. ACT Alliance members helped her get the title for her family home. Photo: ACT/P Jeffrey.

Good news in tsunami's wake

Ten years after the Indian Ocean tsunami took everything from her, 18 year old Nurul Aina is grateful for a new home in Lam Pulo on the northern tip of Indonesia's Sumatra Island.

Thanks to the advocacy of local Katahati Institute working with ACT Alliance members she has the title in her own name. Under Indonesian law children cannot own property until they turn 17 but Katahati argued for Aina and three other orphans from the village to be treated under local Acehese law.

Three months later they received the titles and safely avoided future problems that might have developed if the title had been issued in the name of a relative.

When the tsunami struck Aina was sleeping a few kilometres inland at her grandparents' house and was spared from the violent waves that took her parents and two siblings.

The tsunami killed 221,000 people and displaced more than 500,000 in the province of Banda Aceh. After the tsunami international aid poured into the province but it took months for the community of Lam Pulo to get results. Finally ACT

Alliance came to the rescue and made an agreement with the local community to build 70 new homes for affected families.

By listening carefully to their concerns and respecting local practices, they have prevented future problems like inheritance issues. Katahati can point to other communities where children coming of age are denied possession of a house that is rightfully theirs.

Aina lives with her grandmother, so the new house provides rental income. This allows her to stay at school and contribute to household income. She is enjoying studying English at a local university. Some day she hopes to become a university lecturer and to move into her house.

According to Katahati, the United Nations Development Programme wanted to issue land titles only in the husband's name. They were able to persuade UNDP to respect Acehese culture where the family house and land it sits on is usually given to the daughter. In this way no matter what happens, a woman has the security of her own home.

What would Jesus do this summer?

By Filo Tu

Finally it's been a summer that you can feel and hopefully remember. The sun has been doing a fantastic job, and the wind has kept to a minimum (well, most days!).

You just can't help but be lazier during the summer and no-one can blame you. The heat has been stress relieving and there are so many things to do.

If you're a sporting fan, you could either be fortunate to have gone to the NRL Nines in Auckland, or you might be vying to get to the HSBC Sevens in Wellington.

Maybe you're contemplating how to get your 2014-2015 Phoenix FC season membership, or you're following the ICC Cricket World Cup. There's the BMW New Zealand Golf Open next month, or if you're a real daredevil you would have caught the Nitro Circus in the mighty Waikato!

Some of you might be disappointed that Brooke Fraser has had to cancel her New Zealand tour, but there are still the options of checking out the Broods

Evergreen Tour or maybe Anastacia's Resurrection Tour (for those 1990s kids - you know who you are!). Ed Sheeran comes into a town near you in April or maybe you got the chance to see Passenger?

Don't get too excited about Ricky Martin who is in the country in the autumn and Sol3 Mio are showcasing their unique flavour in the North Island too.

It seems like there are more than 101 things to do this summer, but what is your local church offering to the Community? What would Jesus do this summer?

After the season of being jolly and pudding has been gobbled up it is the perfect time for the Church to go on holiday with the rest of society. Now that it's February, we kick start our 2015 journey. But John Wesley who was up at 4:00am to pray and began preaching by 5:00am to catch those heading off to work



Summer is the time to be outward looking and engaged in the community.

always considered that there wasn't a moment to lose!

Now would be the perfect time for you to get your youth and young adults out there into that sun to raise some funds. You could have a carwash, sell a few baked goods, or get your hands dirty in the local community gardens.

It is vital time to be outward looking and rejuvenating yourselves for the year ahead. And it is about working smarter, not harder!

EDUCATION AND TRAINING EXPO

Students, parents, teachers and members of the community are invited to Vahefonua Tonga's education and training expo.

The expo takes place Friday Feb 13th 2:00-5:30, and Saturday Feb 14th 9:00-3:00 at Lotofale'ia Methodist Church, 34 Orly Road, Mangere.

Workshops led by top training and education organisations will be held throughout the day. Topics covered include: NCEA, apprenticeships, Gateway, Youth Guarantee, Pacific Trades, and suicide prevention (TOKO).

For more information contact Taina

Tupou 021 334 557 /
tauataina@yahoo.com or Soana
Muimuiheata 021 549 9871 /
soana_m@xtra.co.nz.

Kidz Korna

WELCOME TO KIDZ KORNA FEBRUARY 2015!

Hi, everyone. Welcome to the first Kidz Korna for 2015. I hope you all had a good Christmas with your families and friends and that you are all looking forward to a new school year. Thank you to St David's Union Church in Timaru, Hamilton East Fijian and Wesley Tauranga children for sharing how they celebrated over the holidays. I am looking for people to send

me things they do during this year. It is really good to share with others how you celebrate events in your churches. It may not seem important to you and it doesn't matter how small the event is.

It is really interesting and exciting finding out what is going on around the country in children's church/ Sunday school. So come on! Let's hear from you.

Korna!

Arts, crafts and Christmas

St David's Union Church in Timaru ran a Christmas 'artsy craftsy' session where the children learned about the joy of giving as they listened to the story of God giving Jesus to us as our Saviour that first Christmas.

Then they made chocolates and gift baskets. There was enough to give one to someone special in their family, some to give away in Church on Sunday and a basket for themselves. They also made Christmas cards and an ornament for their tree.



The kids at St Davids Union Church made gift baskets to celebrate Christmas.

Off to Rotorua for New Year

The children from Hamilton East Methodist Fijian congregation, along with the youth group and parents, celebrated the New Year by travelling to Rotorua and joining in activities with the children there.

They had a wonderful time praising God and having fun together, playing games and sharing food. They also received books as gifts



Kids from Hamilton's Fijian congregation had fun on their trip to Rotorua.

Even donkeys have a place in God's story

Wrapping a baby in a blanket, turning lights on a star and pinning a tail on the donkey were all part of the action at the Christmas service led by the Wesley Kidz and Youth Group, Tauranga.

The group used creative ideas and practical skills to show that there are many levels of meaning in the nativity story. Using 'The Christmas Story' from Rosalie Sugrue's book 'Ten Plays', they presented characters by adding faces and props as the narrative unfolded through the service.

They sent the message that God can do extraordinary things and that we all have a place in God's story - even donkeys!



For your Bookshelf

By Scott Granville

Illustrated by Troy Major

2014, Pig in a Wig Publishing

Charles believes he is the most beautiful pony there is. He is very vain and has no time for any of the other animals on the farm. He thinks that he is so important.

One day he meets another magnificent pony and you have to read the book to learn how this changes his life.

Written for young children this is a boldly illustrated book written in rhyming form. Easy to read for early readers and good as a read aloud story.

Charles the magnificent Pony

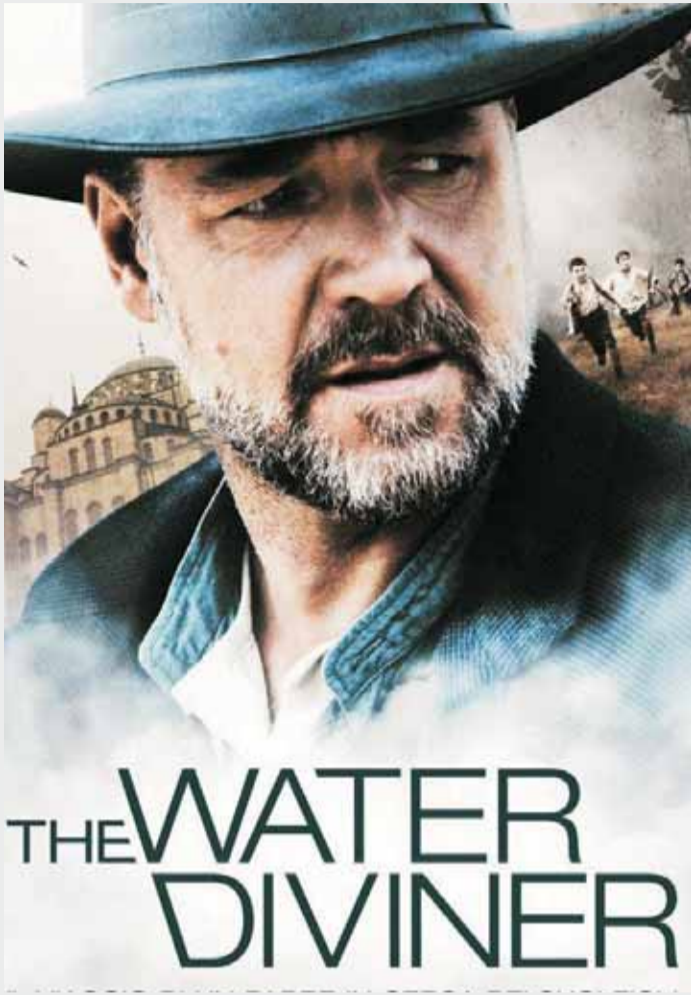


What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at dlennox@xtra.co.nz or to touchstone@paradise.net.nz

ON SCREEN

A Film Review by Steve Taylor



"Your sons ... have become our sons," *Ataturk, 1934*

One hundred years ago, New Zealand invaded another country. It was an unprovoked act of war that many argue gave our country the 21st key to nationhood. Soldiers went as boys from Taihape, Clive or Ashburton and returned as New Zealanders.

Perhaps it was the fact that WWI touched almost everyone. One in 17 New Zealanders died or were wounded in the conflict. Perhaps it was a sense of participation: mate with mate in the trenches and the values of solidarity, loyalty and courage under fire.

Whatever the reasons, it was the nation we invaded that in time would show us how to remember. Ataturk, who was present at Gallipoli and became the leader of modern day Turkey, would inform us in 1934 that "your sons ... have become our sons as well." It remains a gracious and compelling way to respond to those who invade you.

In this centenary year, New Zealanders are invited to return to Gallipoli. Organisers have limited attendance to 10,500 at the commemorations there. This

indicates first the enduring place that Gallipoli still holds in ANZAC memories, and second, the small scale of the narrow beach and steep terrain where so many died.

The *Water Diviner* provides a mature addition to the inevitable national discussion that continues to flow in regard to Gallipoli. Russell Crowe directs and acts as Connor, an Australian father, who travels to Turkey in 1919. He is searching for his three sons, all reported lost at Gallipoli.

The story that unfolds provides a rich intercultural study of the impact of war. The plot is helped by character: the pairing of Connor with Ayshe (Olga Kurylenko), a Turkish widow and also with Hassan (Yilmaz Erdogan), a Turkish soldier.

This provides a Turkish perspective on the events of Gallipoli, including their death toll (70,000 in comparison to 10,000 Anzacs) and their descent into civil war in the years following our invasion of Gallipoli.

While the plot was compelling and mature, the acting is limited at times. One reunion scene in particular was strangely wooden.

From a theological perspective, three threads intrigue. First, the comment made of Connor's search, that "the father looks". This is one

way to understand God - as One who looks.

Connor's actions through the movie can thus be read as a contemporary enactment of Luke 15, the shepherd who looks for lost sheep, the housewife who looks for the lost coin.

The second thread is the role of the church. Connor's priest (played by Damon Herriman) portrays a religion more intent on doctrinal precision than pastoral care. The heartlessness of the priest is accentuated by a masterful moment of cinema, in which the sound of the grave being dug outside carries the plot forward, rather than what is happening onscreen in the church. Sound is the generator of action, rather than dialogue or visual symbolism.

Third, the comment made by Hassan, that it is not forgiveness or redemption that is needed after Gallipoli. Rather it is truthful memory. In that sense, it is fitting that *The Water Diviner* was released not only on ANZAC soils, but also in Turkey as 'Son Umut', which means 'The Last Hope'.

For surely all sons, yours and ours, Turkish and ANZAC, deserve to be remembered rightly. Such is the work of *The Water Diviner*.

CHRISTIAN MISSIONARIES IN AOTEAROA

2015 marks a significant year in NZ history - 200 years ago three European families committed to establishing a Christian community in Aotearoa. The project was organised by Rev Samuel Marsden.

These volunteer families were the first Europeans to live as settlers. Previously Europeans had arrived intent on staying for short periods to extract resources or they were escaped convicts. The families' intent was to model a Christian lifestyle and to enhance the lives of the natives through education and the Gospel.

By 1841, 35 Anglican men and 23 women, and 23 Wesleyan men and 17 women as well as many children, had lived as pioneers serving in their respective missions.

The Bible Challenge honours their memory. The Bible references hint at the missing words.

Bible Challenge

Rev Samuel Marsden preached the 1st Marsden and his wife ___ lived in Australia	___ M ___	Mt 5 to 7
1st missionaries to ___ in NZ were 3 couples	___ I ___	Lk 1:5
William Hall was a carpenter and ___ builder	___ S ___	Gn 47:6
He arrived with wife ___ and one son aged 3	___ S ___	Ac 27:15
___ King was a cobbler and a rope maker	___ I ___	Gn 34:1
His wife ___ was pregnant with their 2nd child	___ O ___	Mt 3:4
___ Kendall was a teacher and a farmer	___ N ___	1Sm 1:2
He and wife Jane arrived with 3	___ A ___	Jn 11:16
The first mission stations were all in the Bay of	___ R ___	Ac 17:29
The early Anglicans and Methodists ___ each other	___ T ___	Is 42:15
1st Wesleyan missionaries were ___ Leigh	___ E ___	1Sm 7:12
	___ S ___	1Sm 3:4
and his ___ Catherine who arrived in 1822	___ I ___	Prv 31:10
In 1823 they were joined by ___ Turner	___ N ___	Jn 1:37
(his wife Ann and ___ daughter arrived soon after)	___ N ___	Is 65:20
with 3 single men ___ Stack, John Hobbs,	___ E ___	Mk 1:19
and William ___ (who married Eliza in 1830)	___ W ___	Gn 30:37
Despite being ___ people of good works, in 1827	___ Z ___	Titus 2:14
Wesleydale mission was attacked and	___ E ___	Joel 1:10
The mission was re-established in the Hokianga	___ A ___	Ac 27:12
Jane Hobbs raised 9 ___ while at Hokianga	___ L ___	Lk 18:16
Miss ___ Anne Bumby hosted Gov Hobson's party	___ A ___	Mtt 1:18
for the Treaty ___ing at Mangungu	___ N ___	Gn 9:13
Rev John Hobbs acted as interpreter and	___ D ___	Heb 9:15

Answers: sermon; Elizabeth; settle; ship; Dinah; John; Hannah; Thomas; offspring; islands; destroyed; harbour; children; Mary; sign; mediator © RMS



Architecturally significant Trinity Methodist Church

Trinity Wanganui celebrates 50 years

On 13th February 1965 president of the Methodist Church of NZ Rev George Goodman open the new church building in Wickstead Street, Wanganui.

The church and its architectural features were considered innovative at the time. Construction included the use of a helicopter to lift a stylized spire into place, creating great interest in August 1964.

To mark the occasion a page will be added to the weekly bulletin, and together they will form a booklet on the parish's history and life. A DVD copy of a movie of the building of Trinity Church taken by the minister of the church during construction, Rev Bernie Chrystall, is also available.

A series of celebration events is planned, including a communion and covenant service on Sunday 14th February, and a church mid-day dinner at The Grand Hotel Wanganui, in November.

A full schedule of events is available from the parish office 06 345 7394 or WG.METH-PARISH@xtra.co.nz.



New Zealand Made - After the Earthquake

By Jennifer Barrer
2013, Caxton Press, 199 pages
Reviewer: David Hill



In this book Christchurch poet and artist Jennifer Barrer has captured this sense of a world turned upside down and changed forever.

In her introduction, Jennifer says she began preparing her collection of poems in a book in 2005. This is reflected in her book being split into two parts - before and after the earthquakes.

In the first part of the book, she shares her memories and family stories, including her family's pioneering roots in Canterbury's Port Hills.

At another level, the book is dedicated to victims of disaster, not just the earthquakes but difficult events prior.

The poem 'The 1945 Snowstorm', refers to her pet called

Snowball and then reads:

*Dad was at Advance
Base and Casino.
There's rationing,
we're hungry.
The snow's very deep,
trams are stuck
and power lines are down.*

Amid these poems of disaster and sadness there are happy thoughts, like her poem 'Heaven':

Heaven is a state of mind. In that state of stillness when the air is clear and clean, I write poems in my head and imagine this acre of land will become an Eden.

The beauty of nature is celebrated in poems like 'Lilies in my Paddock':

*A Regale lily pierces the blue
with her waxen petals,
gold cream throat,
and sensual fragrance.
Who needs a herbal heaven?*

In the second part of the story, Jennifer traces her love for

theatre, heritage and journeys through desecrated Christchurch and its effect on people and their relations and their connections with place and buildings.

Amid the disaster in Christchurch, Jennifer spares a thought for the Pike River miners: "Salute the 29 miners wrapped in the mountain, salute their souls and the Coasters' grief. Quietly, gently, soothe the living left; they cannot walk back."

The book also contains samples of Jennifer's artwork and photographs, which she says tell a human story which she hopes "the gritty, brave, tolerant, innovative and now rather weary people of Christchurch will relate to".

Eight years in the making, this is a major collection to date and the story Jennifer tells is profound. Her work is evocative, capturing the confusion and sense of loss, but there are also messages of hope amid the devastation. So it is only fitting to finish in her own words:

*Sing inside
Like the Kereru
Whose heart
Bursts with love.*

Resilient Ministry - What Pastors told us about Surviving and Thriving

By Bob Burns, Tasha Chapman and Donald Guthrie
2013, InterVarsity Press, 312 pages
Reviewer: John Meredith

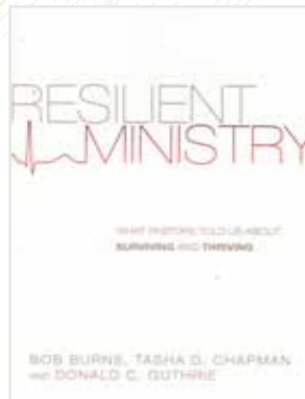
What does it take for pastors not only to survive but to thrive in fruitful ministry over the long haul? In other words, what enables pastoral resilience?

Based on seven years of research this book suggests some answers, although none of this seems to break new ground.

The research was conducted with 76 pastors from 26 American states and gathered in small groups known as 'Pastors Summits' three times a year. Details of the research methods are included in an appendix.

The participants were married male pastors and their wives. The authors state that married male pastors represent the majority of pastors in the United States. It is their belief that "the findings are relevant enough to help foster resilience in all those in vocational ministry".

One could query the validity of a study drawn from a non-random sample and challenge the authors' assumption about the general applicability of their findings. They themselves acknowledge that further research would be necessary to distinguish findings for women and unmarried (or childless) pastors.



The region where the participants lived and their denomination (neither state nor denomination are mentioned) may also have influenced outcome of the present study, given that there are wide variations in the theological emphases and church life in the United States.

For their study the authors wanted pastors who demonstrated excellence in ministry. After considering various options they defined excellence in terms of pastors bearing the fruits of God's grace in their lives and nurturing this grace in others.

They identified five primary themes for resilient ministry. These are (1) Spiritual formation - intentional growth in Christian faith and character. (2) Self care - the pursuit of physical, mental and emotional health through adequate discipline, diet, exercise and relaxation. (3) Emotional and cultural intelligence - the ability to manage personal emotions and accept and work with cultural differences. (4) Marriage and family - the maintenance of good relations with spouse and children. (5) Leadership and management.

Leadership is described as "poetry," involving creative imagination, and management is described as "plumbing" as

it requires attention to practical maintenance tasks.

The book is sprinkled with ideas for further reflection by those in pastoral ministry and by church leaders generally. For example, anxiety about their role may lead pastors to workaholic and constant busyness. This may be encouraged by a church's expectations.

It can be countered by pastors learning to listen to God, themselves, and their congregations to sharpen their insight and perspective. They can also let go any idea that a pastor must be a 'super Christian' and role model for everyone and should learn how to balance a range of commitments.

The book is sprinkled with ideas for further reflection by those in pastoral ministry and by church leaders generally. For example, fostered in part by a church's expectations, anxiety about their role may lead pastors to workaholic and constant busyness.

Another idea is that pastors need to learn to listen to God, themselves, and their congregations to sharpen their insight and perspective. They should also let go the idea that a pastor must be a 'super Christian' and role model for everyone and learn how to balance a range of commitments.

Review copy courtesy of Epworth Books.

Rubble to Resurrection - Churches respond in the Canterbury Quakes

By Melissa Parsons
2014, Daystar Books, 248 pages
Reviewer: John Meredith

The evocative title speaks of hope. Melissa Parsons's aim is to tell the stories of how people in Canterbury churches experienced the earthquakes of 2010 and 2011.

The book is based on interviews with 50 people from 95 churches. The stories recognise that the earthquakes were devastating in their effects but there is no hint of preoccupation with trouble or self-pity.

Melissa gathers the stories under three headings: The Church Responds; The Church Grieves; The Church Rebuilds.

Whether referring to the initial earthquake of 4 September 2010 or the more damaging earthquake of 22 February 2011, those involved felt a sense of helplessness in being caught up in events over which they had no control. New Zealand is officially well-prepared for civil emergency, but in a massive natural disaster official emergency services cannot cope without spontaneous and freely-offered help from other individuals and organisations.

In this situation the churches were among those stepping in to help. Boundaries between church and state became of

secondary importance in a huge cooperative venture.

The immediate response by churches included distributing essential supplies such as food and water. This was generally well organised and not limited to helping only church members.

The churches were well-equipped to provide pastoral care for people bereaved and stressed by the loss of homes and neighbourhoods. This included care for people from the international community many of whom were students in Christchurch.

Drop-in centres and a 'ministry of coffee' filled an important role. Pastoral care was also offered to tow truck drivers and

contractors demolishing buildings who were under considerable stress.

Churches were grieving because of the loss of much-loved members and the loss of buildings that were either damaged beyond repair or rendered immediately unusable. The churches of Canterbury have all determined that their identity would

not be undermined by the loss of their worship spaces and undamaged churches have extended hospitality to community groups that lost their usual venues.

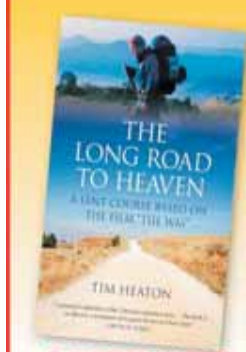
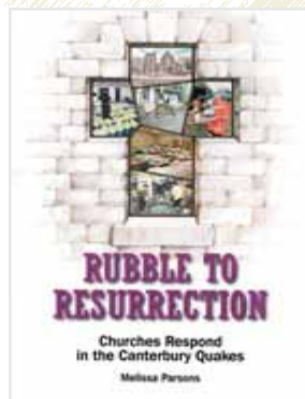
For some, earthquakes raise questions about God's nature. Melissa mentions a range of theological perspectives including that, in the midst of disaster, God is present in people who love and care.

The churches have contributed in various ways to rebuilding the spirit of the people of Canterbury. The book ends with a summary of some of the things churches believe they have learned through responding to earthquake, Ten Top Tips for Disaster Preparedness and Disaster Response, and a call to prayer for those involved in rebuilding.

This book is undoubtedly worth reading. It tells an encouraging story and Melissa is to be commended for telling the stories and capturing historical detail that might otherwise never be recorded.

Appendices include a list of the 185 people killed, out-of-town churches that helped through prayer and practical support, and community agencies that helped often beyond what could be expressed.

The text is also available as an e-book.



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Epworth
BOOKS

Unsung Methodists - By Donald Phillipps

JOHN DAWSON - 1859-1925

RAG SORTER'S SON AND PROHIBITION'S CHAMPION



Rev John Dawson

At this distance in time it's not easy to get the prohibition movement into perspective. For our stricter Methodist grandparents it meant everything. One of my grandfathers was a Rechabite, committed to Total Abstinence, no ifs and no buts. My other grandfather wasn't.

It has been recorded that to celebrate the holding of the first New Zealand Wesleyan Conference in Christchurch in 1874, a layman put on a champagne breakfast at Sumner. Try as I might I haven't found hard evidence for this, though Eric Hames records it as fact.

Nevertheless, it's a reminder that at that time alcohol was not 'demon drink' for all Methodists. The Methodist Church has been around for nearly 200 years here, and for about two thirds of that time has preferred personal moderation and tight control of supply, rather than prohibition.

For about 60 years, however, it was so much the focus of Methodist attention that it symbolised our identity. That's what we were known for but all the time we were changing.

A Temperance Committee of Conference wasn't founded until the 1880s and then became the Temperance and Public Morals Committee in 1903. In 1934 temperance became just one part of the brief of the newly named Public Questions Committee. By 1970 the word had disappeared from the Conference Minutes index. In any case, there were by then other equally threatening examples of substance abuse.

But we should remember, and honour, the dedicated commitment

of a host of Methodist leaders, lay and ordained to the cause. Some of them became public figures, and none more so than John Dawson.

Born in 1859 at Keighley, Yorkshire, John lost his father before his first birthday. Brought up in his great uncle's home his mother still had to make her contribution to the family, and in the 1871 Census she is recorded as a rag sorter - probably working in the paper industry, sorting rags to be made into pulp. It was a boring and dangerous job thanks to the inhalation of cloth dust. There was something called 'rag sorter's disease', similar in nature to anthrax.

John became a factory worker when he was just old enough to earn a wage to help keep the family going. Primitive Methodism was strong in those factory towns and John was caught up by their identification with the working-class. He became a local preacher by the time he was 17 or 18.

In the early 1880s he was employed as a lay evangelist and at this time married Nancy Hoyle,

his wife for more than 40 years.

Fortunately for John there was now a place at which he could receive some training - the Grattan Guinness Missionary Institute, the precursor to Cliff College (the subject of November's item in this series). There he was prepared for an evangelical missionary ministry.

When he completed his course he was accepted on trial as a Primitive Methodist minister. He and his wife and two children were sent to New Zealand late in 1888. He served his probation chiefly at Thames, and after ordination spent five years in Christchurch. He then moved to the Webb St church in Wellington, during which time he was president of the Primitive Methodist Conference.

He quickly became involved in the New Zealand Alliance, the interdenominational Christian grouping leading the charge against the liquor industry and for prohibition. With universal suffrage then in place, the Alliance was a major factor in the political spectrum.

It needed more than just a Wellington Committee to direct its day-to-day operations, and in 1908 John succeeded another Methodist minister, Rev Frank Isitt and became its full-time general secretary. He held this position until his death in Wellington on September 13th 1925.

Despite this commitment, he had time to fill the role of president of the united Methodist Church in 1915, the honour being an indication of the significance the Church placed on his work for prohibition.

"Calm, deliberate manner." "Sound judgement, tact, geniality, wide knowledge of the movement and burning enthusiasm." "Dignified bearing, courtesy, charity, honourable and manly conduct." "Great courage when speaking to Premiers and Cabinet Ministers." James Cocker's tribute is full of such phrases. I like this one of his to sum them all up: "John Dawson was a rock man..."

Canton Mission photographs build bridges with China

METHODIST ARCHIVES

The huge interest in our early Chinese Canton Mission photographs has taken us by surprise. The photos date from the early 1900s, when Presbyterian minister Rev Alexander Don started the New Zealand Chinese Villages Mission.

It all began with their discovery by George Mckibbens, an American foreign languages lecturer at South China Normal University, who works in Guangzhou, Guangdong Province in China. George found a gallery of photographs and they have been loaded onto our website along with captions under the title 'A Tour of Old Canton'. (See web address at the bottom of this article).

George's interview with Presbyterian Archives curator of photographs Mychael Tymons was broadcast on his programme Lingnan Voices at Radio Guangdong. And then it started to happen. We have now provided about 50 images for an exhibition in Guangzhou Library (entitled A Shared History: New Zealand connections with old Guangzhou), images for an article in Southern China Airways' inflight magazine, about 70 images for an exhibition about to be mounted in Guangzhou Metro stations, and material for at least two documentaries.

The documentaries include the recently broadcast Natural History New Zealand's programme 'The Lost Voyage of 499'. It tells the story of the SS Ventnor, which left Wellington on October 26 1902 on a



A view from Shameen Bridge with Shameen Island on the left bank and Canton city on the right.



A hand tinted lantern slide of a police boat on the Pearl River at Canton

mission to return the bodies of 499 Chinese gold miners to their birthplace in Guangdong, China, but was wrecked off the Hokianga.

The crowning glory was the discussion we had with staff at Guangzhou Library. They were so encouraged by the public interest in their exhibition that they have begun talking with us about a collaborative digitisation project of about 2000 images which is now well underway.

We were honoured to host Guangzhou Library director Fang Jiazong and one of the Library's reference and information specialists Jason Zhang. Their visit was an opportunity for them to see the photographs first hand, and for us all to

realise that our archives and publication collection contain much of interest and value to them. We expect to be working with them for some time yet.

This has highlighted the significance of our collection, not only to local researchers but to the community from which it arose. In effect we are repatriating the photos digitally, back to where they will have a profound effect on a community that is trying to reconstruct its history.

It has also highlighted the importance of the Internet for pushing out that knowledge of where collections are. Without that photo gallery on our website, our Canton photographs are likely to have been hidden from view until (and if)

someone made the connection that the record kept by missionaries to China was stored in an archive on the other side of the world.

It has coincided with other scholars visiting us to explore the NZ/China mission connection. We expect this kind of research to grow as we work towards putting our archives database online.

Although unexpected, this discovery has been immensely rewarding. We look forward to working with international partners to make our collections available to those for whom they mean so much.

The photographs can be found at www.archives.presbyterian.org.nz/photo_gallery9/page1.htm.

Christmas parties for Rangiora families

With the help of Let the Children Live funding, Rangiora Trinity Methodist Church ran two events for families in their community in the lead up to Christmas.

Their family night was attended by more than 50 young people ranging in age from babies to teenagers and their parents.

The evening began with a craft session where the families were provided with a range of natural and festive goodies, glue guns and glitter, and encouraged to make a Christmas table decoration.

Trinity Church presbyter Rev Philo Kinera says it was wonderful to see mums, dads and children working together and the results were quite beautiful.

"I know a family who like to tell me a joke every time the children see me. I invited them to bring along a prepared list of jokes to share with everyone. They were brilliant, and before long I had lots of children asking if they could have the microphone to tell a joke."

While the guests were busy creating, the congregation's kitchen crew prepared a hot meal of sausages, pizzas and chips.

"This was appreciated by all, and when we produced ice cream, cones and sprinkles for dessert, the children thought Christmas had come early," Philo says.



More than 50 young people enjoyed a craft session, told jokes and ate Christmas treats at the family night.

To finish off the evening everyone went into the church to sing some traditional Christmas carols and to hear the story of the Christingle. Every child made a Christingle and in a moment of bravery (or madness!)

they lit their candles and sang Away in a Manger.

Philo says a few adults had a tear in their eye as we watched so many little faces standing and carefully holding their candles.

"As the evening closed, one mum told me that she had had a miserable week coping with two sick children, she was tired and worn out. She thanked us for providing a hot meal for her family that she hadn't had to cook.

"Her children were glad to be out after a week of being housebound, they were proud of the decoration they had made and were looking forward to displaying it in their home. Later two more mothers contacted me and asked me to pass on to the team thanks for organising such a wonderful evening."

The second event the Trinity congregation organised was a morning for pre-schoolers and their carers.

They used mainly music songs and rhymes to tell a children's version of the Christmas story. Nearly 30 children were in the church and all of them had a cuddle with 'baby Jesus' before he was placed in the manger.

The children loved singing happy birthday to Jesus and the chance to play with balloons. The congregation provided morning tea for everyone. Each child received a book and a chocolate novelty to take home.

Leo o le Sinoti

THE VOICE OF SINOTI SAMOA



Oute faamanuia atu le Tausaga Fou i le paia o le tatou Sinoti Samoa mai ona ao seia o'o i ona i'u. Malo le soifua maua ma le lagi e mama. Talitonu foi ua tau i fanua faiga malologa a le Aufaigaluega ae tainane foi o nisi sa fai malologa i nisi itu o le lalolagi ae maise o si o tatou atunuu i Samoa. Malo le malaga manuia, malo le folau. O le viiga ma le faafetai e le faaititia aua o lo'o manatu mai pea le Atua ia i tatou o lana fanau. O lona agalelei foi lea ua tatou tini taunuu mai ai i le lua o masina o la tatou malaga faale-faatuatua.

UA SASA'A I TAI LE FAIVA O PILI

(tusia Suiva'aia Te'o)

TUSI FAITAU: Salamo 65:1-6, Ioelu 2:23-32; 2 Timoteo 4:6-8, 16-18;

O Pili o se tasi o toa ta'uta'ua o Samoa. Sa ia aoaoina tagata Samoa ina ia latou silafia le faaogaina o le upega ia latou faiga faiva. Fai mai le tala na tusia e le alii foma'i Siamani o Schultz ae faaliliuina faaperetania e le alii o Herman: I aso anamua, na fofola ai e Pili le upega tele lava i le tololoto o Apolima, na oo i Savaii le isi itu ae oo i Upolu le isi itu. Na ia maua ai lea ole anoano o ia, ua tutumu ai vaa e tele, ua tali gogoto. Ona o le tele naua o i'a ua le mafai ona ave i uta, na toe lafo ai le isi anoano i le sami. O i ua maua ai le upu ua avea nei ma Sini o le tatou lauga. UA SASA'A I TAI LE FAIVA O PILI.

Ua sasa'a i tai! Aisea ua sasa'a ai i tai? Aua ua tutumu va'a - ua le ofi - ua tali gogoto - ua tele ma anoanoa'i i'a. E foliga mai o le toe sasa'a i tai o le faiva - o se faailoga o le agaga ua taumasuasua i le faafetai ona o mea e tele ua maua i lea aso. Ua toe tu'u atu - aua ua lava ma totoe le faaso'a e pei ona faatumulia ai va'a. Ua lagona le agaga o le musumusu mai: FAAFETAI O LAU PULE LEA

O le agaga lea o le amataga o le nei vaitau. O leni ua tatou iai i le masina e lua o la tatou malaga o le 2015. O le agaga o le viiga ma le Faafetai i le Atua ona o le tele o lona alofa mai, ua le gata ua mafai ai ona mafuta aiga, o matua ma fanau i leni vaitau. A ua faapea foi ona faataunuina faamoemoega na fuafuaina e le to'atele o nai aiga, faapea foi ma nisi o Ekalesia. E ui foi ina ufitia nisi o aiga i le ao pogisa ona o le malaga a le malii i matua ma e pele ia i latou, ae le faaititia ai lava le faafetai i le Atua. Aua o le Atua e toatasi, i lana pule alofa ma lana pule faasoifua, lea ua tini ma taunuu mai ai ma le manuia le malaga o le 2014 i le 2015.

Oni lagona foi ia o loo molimauina ia tatou Tusi Faitau e pei ona lisina. O le agaga

o le fa'afetai - o le agaga vivii i le Atua ona o lona alofa ma lona agalelei. Ua sasa'a i tai faapei o le faiva o le tautai matapalapala le faafetai ma le faamalo i le Atua. Fai mai le siufofoga malie o le faipese Eperu: 'Le Atua e, ua ia te oe le viiga e faia ma le faalologo i Siona. E avatua lava ia te oe le mea na tauto ai'. O le a se mea na e tauto ai i luma o le Atua? Ao le a se tofa na liuliu i le paia o Ekalesia ma susuga i faafeagaiga? A leni tausagea fou ua tatou iai - a lea ua tatou la'asia le ulua'i masina, ao lea ua tatou tuvae mai ma le manuia i le lua o masina o le tausaga. O le aso leni ua faia e le Atua tatou te olioli ma fiafia iai. Aua o le Atua e toatasi, ua mafai ai ona sii le fale o Asomua i le mauga?

Talitonu to'atele nai o tatou aiga ma ekalesia, sa lutia i Puava i le tele o faafitauli ma luitau o le nei olaga. Na lofia foi i le mau faalavelave tutupu faafuasei mai, na lagona ai le fememea'i ma le le mautonu. Peitai, o leni ua tatou mapu lava i Fagalele ona o le onosa'i ma le faatuatua i le Atua. A oofu uma i le onosa'i ma le faatuatua - o ai e faasagatau mai? O le tagi a le pumate ia faasili le Atua i o outou finagalo. O le faasili ma le faamuamua o le Atua i lou finagalo, e faapena ona molimauina manuia e toto faaua ifo e le Atua i lou aiga, ma lau ekalesia.

Fai mai le Perofeta o Ioelu - 'O outou le fanau a Siona, ia outou fiafia ma olioli ia Ieova lo outou Atua; aua ua ia foaiina faatatau mai ia te outou le uaga muamua, Nate faatotoina ifo foi le ua mo outou. E tutumu mea e sasaa ai saito - e taumasuasua o latou tuugauaina i le uaina ma le suauu. O l_ tau'i atu ia te outou o tausagea na 'aina e le se akerise, ma le se aleka, o le se kasili ma le se kasama na ou auina atu ia te outou.

Faafofoga i manuia ua toe tau'i ai e le Atua lana fanau. O a ni matagi malolosi, o a ni faalavelave tutupu faafuasei, o a foi ni luitau na tatou fememea'i ai, ma le mautonu ai, e toe tau'i atu i ou aao e le Atua mea ua aveeseina pe afai e te faasili le Atua i lou loto. Pe afai e te faamuamua le Atua i mea

uma. E le gata i manuia i le tino ae ua faapea foi manuia o-le-agaga.

Faafofoga: Mulimuli ane, e iu ina ou liligi ifo ai lo'u Agaga i luga i tagata uma; ona perofeta ai lea o outou atalii ma outou afafine. E fai miti outou toeaia - e iloa faaaliga e outou taulelea.

E faaolaina i latou uma o e valaau atu i le suafa o Ieova; aua e iai le faaolataga i le mauga o Siona ma Ierusalem, faapei ona fetalai mai ai o Ieova, e iai foi i e ua totoe, o i latou ia e valaauina e Ieova.

Faafofoga i le agalelei o le Atua - lele ua SASA'A I TAI LE FAIVA O PILI aua ua faamuamua le Atua - fai mai e liligi ifo lona agaga ona perofeta ai lea o ona atalii ma ona afafine. O le toe foi mai i le Atua ma le loto salamo moni ma faapea atu e pei o le telona "Le Atua e, o a'u o le tagata agasala, e le foi fua - ae alu i le fale ma le fiafia tele - aua ua sasa'a i le Atua le lagona salamo mo le faamagaloga a le Atua. E toe fotufotua'i e le Atua le tagata tuai - ae faafouina i lona toto paia. E le taumateina le faiva o le salamo, faatuatua ma le talitonu moni. E le fesiligiaina foi manuia o le tagata fai mea lelei ma matamau i le Atua.

Ua ifo le taulaumea i le soifuaga tala'i o le aposetolo o Paulo. Ao lona agaga i le galuega o loo malosi pea. Lona naunau i lona valaauina ma lona faamalosi atu i ekalesia ae maise lona atalii faa-le-agaga o Timoteo. Maua lona finagalo ia aoaoina lelei Timoteo, ina ia malosi lona faatuatua ma ia savali i ala uma na ia uia mai. Sa taumafai le aposetolo e faamalosi ia Timoteo i le galuega folafola. Ia faamalosi i taimi e faaletonu ai ma taimi e faaosoosoina ai. Ia aoai, ia faatonu, ia aoao, ia apoapoi male onosa'i i mea tiga. Aua o le a iai taimi e faalogo ai tagata ae le lagona. O le a feu o latou taliga ma liliu ese i le upu moni.

Ae manao le aposetolo ia faautauta Timoteo - ia onosa'i i mea tiga - a ia fai le galuega ma le faamaoni a L_ folafola le Talalelei, o Iesu Keriso lea.

Ua ta'u atu e le aposetolo ua pulapula la goto lona soifua. Ua ia tau le taua lelei.

Ua iu ia te ia le tausinioga. Ua ia taofi i le upu o le faatuatua. Ua teuina mo ia le pale o le amiotonu - ua foaiina mai ia te ia e le Alii le faamasino amiotonu.

Ua faailoa mai i upu a le Aposetolo e ui lava i lona taofi i le faatuatua, ma sasa'a mai lona soifua i ona faiva alofilima faa-aposetolo - ao le Atua lava. O le Atua lava na ia avatu ia te ia le malosi - mafuta ma ia e le aunoa - ma laveai ia te ia i taimi o puapuaga. Fai mai ana toe upu ia Timoteo - sa ia te a'u le Alii. Sa na faamalosi mai ia te a'u ina ia faaatoatoaina e a'u le talaiga, ina ia faalogologo iai o nuu uma lava. Ua laveaiina foi a'u ai le gutu o le leona.

E laveai mai foi le Alii ia te a'u ai mea leaga uma, ma faola mai ia te a'u ia oo i lona malo i le lagi - ina ia ia te ia le viiga e faavavau.

Sinoti Samoa e, Le nuu o le Atua, ia i le Atua potu e toatasi le viiga e faavavau ona o le nei foi Tausaga Fou ua tatou aulia mai i lona agalelei. I outou faiva ma outou tiute o loo galulue ai - O le Atua lava o loo faaapegaina outou. O le Atua lava o loo avatua ia te outou le malosi.

I fita o le ala ma luitau o le galuega, o le a feagai ai i leni tausagea fou... O le Atua lava o loo tu i matagiolo e faatautaia ou faiva alofilima. I ma'i o le tino ma ni faanoanoaga - O le Atua, o ia le fomai sili ma le leoleo mamoe lelei. I le faatupuina o le faatuatua ma le faaogaina o au tou meaalofa - O le Atua lava e matagi taumauina lou tou soifua. Sinoti Samoa, tatou sasa'a i le Atua o tatou faiva o le 2015 ona manuia lea o faamoemoega uma. Ia maupu'epu'e ai lona viiga ae aua lava nei ia tei tatou. Aua na alofa mai le Atua ua ia SASA'A FAAUA MAI lana faa-tama-soaliiga e ala i lona alo pele e toatasi ina ia le fano se tasi e faatuatua ia te ia, a ia tatou maua uma le ola e faavavau, faavavau lava. Amene.

LAKO TANI MAI... KA LAKO YANI KI LIU

Rev Dr IS Tuwere
Eda sa tekivu lakova tale yani ogo na yabaki vou 2015. Kau sa nanuma meda goleva na ulutaga: "Lako Tani mai...Ka lako yani ki liu" me noda ivaqa vakayalo.

Sa tovolea na ulutaga ogo me tukuna se vakamacalataka na ibalebale ni ivola na "Lako Yani" sa ikoya na ikarua ni vola ena iVola Tabu ena Veiyalayalati Makawa...E cavuti tiko na ivola ogo me "Exodus" ena vosa vaka-Peritania, ka kau mai na vosa oqori mai na vosa Va-Kirisi na -ex-odus.

E rua na vosa e koto kina; oqori na: 'ex' kei na 'odus', se 'out' (ex) kei na 'on-the-way' (odus). "Out of the house of bondage or slavery...on the way to the promised land"...Lako Tani mai na Va-le-ni-veivakabobulataki...ka lako yani ki liu ki na Vanua Yalataki'...Na Vanua ka dave kina na 'Wai ni Sucu kei na Oni'. Ka sa vola vinaka tale koto ga na ibalebale ni ivola ogo na irairai ni bula vata kei na Kalou ka da kacivi tiko kina meda bula kina ka veiqaravi

talega kina ena yabaki ogo. Na 'Lako Tani' se veisereki mai na vale ni veivakabobulataki sa Nona cakacaka na Kalou.

E vica na ka e koto ena yakavi ni Veisereki ogo mai Ijipita meda raica mada yani. A vakayacori na veisereki ogo mai Ijipita ena i ka 10 ni siga ena imatai ni vula ni yabaki.

Sa mai tekivu ena yakavi oya na "yabaki" ka sa macala tu edaidai e vuravura taucoko me "Janueri".

Veivula kece sara me digitaka na veivuvale ni Isireli edua na lami se luve ni Me yabaki dua ka savasava vinaka, me vakamatei ka me veirauti kei na iwiliwili ni lewe ni vuvale. Kevaka e levu na lewe ni manumanu ka vakamatei, ka lailai na lewe ni vuvale, ia me wasei kei ira ira tale eso ka sega se lailai na kedra. Sa toqai koto eke na bibi ni "veiwasei" ena itekitekivu ni lakolako kecega.

Na dra ni manumanu ka vakamatei me boro kina na duru kei na ulu ni nodra katuba ni vale ka laukana kina na manumanu. Na kena 'tavu' na lewe ni

manumanu, ka me laukana vata kei na madrai sega ni vakatubu kei na 'co-gaga'...Mera nanuma tiko na Isireli na nodra a tiko bobula mai Ijipita. Sa qai sereki ira mai kina na Kalou ko Jiova.

Me kakua ni laukana droka se me saqa na lewe ni manumanu. Me "tavu" taucoko vata kei na uluna, na yavana kei na kena gacagaca. Kevaka e vo edua na tikina, ia me vakamai ena bukawaqa. Na ivakarau ni nodra kana me vaka qo: "Vesu na nomudou isulu ena tolomudou; dou vaka-ivava; dou taura tiko na nomudou ititoko, ka dou kana sara vakatotolo".

Ogo na "Solevu" ni Kana vata ni Lakosivia me vakarokorokotaki kina na Kalou ko Jiova... Ena veilakoyaki voli ena bogi koya na agilosi ni Kalou me vakamatei na ulumatua tagane kecega ni Ijipita...ulumatua ni tamata kei na manumanu...ka ra na cudruvi kece talega na vei-kalou ni Ijipita...Sa i Koya ogo ko Jiova, na Kalou ni vei-kalou lalai kecega e vuravura... Ia, ena "lako sivia" na katuba kecega ka

boro ena dra ka nodra katuba ni vale na Isireli, me vaka era vakaroti kina mera cakava.

Sa dusi vakavinaka na iyaloyalo ni Kalou ena kana vata vakavuvale ena yakavi oya. Sa dusi vakavinaka eke ena kana vata ogo, na "Lami savasava tawa cala" ko Jisu Karisito sa iKoya ka mai tekivutaka na "Lako Yani Vou" ena Nona lauvako ka vakamatei vakaloloma mai na Kauveilatai.

Na kena "tavu" ka sega ni 'saqa' na lewe ni manumanu me laukana sa tukuna na nona sotava na Luve ni Kalou na yameyame ni buka waqa - na kena katakata taucoko ena Nona vakararawataki me yacova na mate...Oti me Tucake Tale mai na Mate ni oti e 3 na bogi. Sa sega ni 'yali' na Kalou na Tamana ena yameyame ni buka waqa. Ogo na yameyame ni buka waqa ka rogoca kina ko Mosese na domo ni Kalou ni vosa vei koya ka talai koya me laki sereki ira mai na Isireli mai Ijipita. Ogo na Kalou ko Jiova ka vakayacora na Nona veisereki kei na Veivakabulai mai Ijipita, na koro ni veivakabobulataki. Ena vakayacora na Kalou na Nona "cudru" ena Nona sala, Nona galala kei na Nona gauna kei na kena icakacaka.

Sa vakayacora oti e 9 na itotogi ko Jiova vei Fero kei na matanitu ko Ijipita. Segaga ni veisau me sereki ira na Isireli ko Fero. Yalo kaukauwa tikoga. Sa qai cakava ogo na kena ikatini ka bibi sara...me vakamatei na ulumatua kecega ni tamata kei na manumanu. Ia ena "Lako sivia" na veivale ka boro na kena katuba ena "dra" ni manumanu... Na "dra" duadua ena veisereki se veivakabulai. Eda raica oqori ena Nona bula savasava tawacala na 'Lami ni Kalou' sa iKoya ko Jisu Karisito.

A cava meda cakava ena noda Lako Tani mai? Me rokataki na noda "Lako Yani Vou" ena yalo malumalumu ka cakacakataki ena "Vakatutusa". Me vakayacori ena noda dui bula yadudua...noda loma ni vale...isoqosoqo...bula vakaveiwekani vakavanua...se vaka-ivavakoso lotu. Me kakua ni dua eda sega tiko ni veimaliwai vinaka ena noda bula. Me sa iyau maroroi ni noda bula na 'Vakatutusa' kei na kere 'Veivosoti' ena yabaki vou ogo.

"Sa dodonu moni cakava na ka ogo, baleta ni o ni sa kila na kena sa yaco mai na gauna ogo moni yadra kina mai na moce. Ni sa qai voleka sara mai na gauna meda vakabulai kina me vakatauvatani kei na gauna eda se qai vakabauta kina. Sa voleka ni oti yani na bogi, ka sa voleka ni kida mai na mataka.

Meda muduka laivi na ivalavala butobuto, ka vakaiyaragi ena rarama. Meda vakaitovotaki keda vinaka, me vaka na tamata sa bula voli ena rarama, ka me muduki na ivalavala vakasisila, se na mateni, me muduki na daudara se na ivalavala velavela, ka me kua na veileti ena vuvu. Ia ni taurivaka ga na iyaragi ni Turaga ko Jisu Karisito, ka tarovi kemuni mai na kena kauwaitaki na itovo vakayago kei na kena vakayacori na kena gagadre ca eso". (Roma 13: 11-14).

Ia, eda taroga: a cava meda cakava ena noda Lako Yani ki Liu? Sa vaka e tevu e matada edua na ibe levu...ibe taratara beka...ka vakayacora na Kalou ni sereki keda mai na vale ni veivakabobulataki, ka meda gole yani ki liu ena noda Lako Yani Vou ogo. Eda sana toso tikoga ki liu. Sana sega na suka ki muri. Ena loma ni noda toso tikoga ogo ki liu, ena sega ni yali na veisau. Ena levu cake tikoga na veisau ena saqata kece sara ni bula eda bula ka cakacaka kina ena yabaki ogo. Ia, meda taroga ka taroga tikoga na taro: Eda sa lako tiko ki vei? Me tiko na inaki ni noda Lako Yani ki liu. Kakua na veimurimuri tu ga vakaveitalia.

Ena viviga-lesu tale na Kalou na nona ibe ka tevuka ogo vei keda meda dabe ka bula kina. Na ibe ogo sa ikoya na vuravura eda tiko vakalekaleka kina ogo. Na ka levu ka vakarautaka na Kalou ka tu mai liu sa ikoya na "Vanua Yalataki" - ka dave mai kina na 'wai-ni-sucu kei na oni'. E sega ni sa tu rawa. Segaga! Ia me cakacakataki sa na qai laurai na kena dina. Ni da gole se toki yani vakadua ena bula ogo, meda biuta tu mai edua na ka mera tautauri kina na gone ka ra muri keda, ka dau vakananuma ena veigauna.

Kaya na ivola vei ira na Iperiu: "Ena vuku ni ka ogo, ni sa vakavolivoliti keda talega e lewe vuqa e vaka na o era sa vakaraici keda, meda biuta laivi tu na ka bibi kece kei na ivalavalaca eda sa tao rawarawa kina, ka meda ciciva tikoga na cere sa tu e matada, ka meda vakaraici Jisu, o koya sa vakatekivuna ka na sauma talega na noda vakabauta, o koya ena vuku ni marau sa viritu e matana, sa vosota na kauveilatai, ka sa sega ni madua ni sa vakaliailiai kina, a sa qai tiko sobu ko koya ena liga imatau ni tikotiko vakaturaga ni Kalou. Dou qai vakananumi koya sa vosota ni sa vosa vakacacataki koya vakalevu ko ira na tamata ca, de oca ka waicala na lomamumudou" (Iperiu 12: 1-3).



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EARLY LEARNING - Pasifika Churches Strategy "Pasifika children start school well prepared for education success." (PEP 2013-2017 Early Learning Goals 1)

The Early Learning Taskforce's (ELT) focus on supporting early learning and increasing ECE participation to 98 percent by 2016 has allowed Pasifika churches to provide Fun Days for Pasifika children, parents, families and communities. The purpose of the Fun Days is to identify non-participating children so that appropriate support can be provided for them by the ELT and regional Ministry ECE staff.

Vahefonua Tonga o Aotearoa Mission, (VTOA - the national Tongan Methodist Church network) also held 'Play and Learn' days to identify non-participating ECE children in their church networks.

The third Fun days was held at Dominion Road Tongan Methodist church hall providing play and learn opportunities for children. Bouncy castles, puzzles, playdough, face



painting, creative play, pop corn and candy floss was offered a Family Play and Learn day on 17 January for the community.

250 participants attended the event also and non-participating children are currently been identified.

The Early Learning Taskforce will continue to work with VTOA to support these non participating

children and their families to transition into ECE.

The church is also working collaboratively with the regional Ministry of Education office; ECE advisor Telusila Jordan and ECE team leader Vaiolupe Talakai are supporting the strategy in providing the appropriate information to establish certificated playgroups as one option for ECE participation.

'Aho Fiefia ma'a Fānau Dominion Fun Day

Na'e lava lelei foki 'a e 'Aho Fiefia "Fun Day" 'a Dominion he 'aho Tokonaki 17 Sanuali 2015. Ko e taha eni ha 'aho fakafiefia ki he fānau iiki 'a Dominion 'i he 'aho na'e liliu ai 'a e Holo 'o Dominion ke hoko koe mala'e va'inga ma'ae fānau.

Ko e Fun Day 'a Dominion ko e taha ia 'a e polokalama 'a e Misiona Vahefonua Tonga 'oku nau ngāue fakataha (Partnership) ai moe Potungāue Ako (MOE) ke fakalele 'aki 'a e taumu'a ke teke ai 'etau fānau Pasifiki he 'oku lahi 'aupito e fanau 'oki 'ikai 'ave ki he kinitakateni ke nau ako ai pea teuteu ai kinautolu ki mu'a pea nau hū atu ki he Primary School.

Na'e kamata 'a e 'aho 'aki e lotu 'e Paula Taumoepeau pea mo hono fakaola 'a e ngaahi me'a va'inga fo'ou ki he fānau 'e he Faifekau Sea Fili 'a e Vahefonua, Rev Tevita Finau.

Na'e 'iai foki mo e ongo fakafongona mei he Potungāue Ako Telusila Mausila Jordan mo Vaiolupe Talakai 'oku na tokoni mai ki he fakalele 'a e Fun Day.

Ko e fēngāue'aki ko 'eni 'oku fai mo kinautolu, Potungāue Ako ke lava ke toe tokolahi ange 'a e faingamālie ki he 'etau kakai Tonga. Ko e tefito e ngāue ni ko e feinga ke kau atu 'etau

fānau he ngaahi ako'anga ki he fanau iiki 'o a'u ki he ta'u 5. Ko e faingamālie kuo 'omi mei he Potungāue ako ko e lava ke fakakau atu mo e 'aho Sapate, lolotonga 'a e lautohi faka-Sapate pea mo e lolotonga e taimi malanga pehē foki mo e ngaahi faingamālie 'i ha polokalama 'a e siasi hangē ko e ako hiva ke fakahoko ai e playgroup ki he long'a'i fanau. Ko e tokangaekina makehe ko 'eni 'e lava ke fai pe polokalama 'a e siasi pea 'i he taimi tatau 'oku lava ke va'inga mo ako ai pe 'etau kau leka.

Ko e 'aho fiefia ka koha fiefia 'a e fānau 'a 'enau va'inga he ngaahi va'inga kehekehe hangē ko e Bouncy Castle, ta fakatātā (Painting), Play Doh, Face Painting mo e ngaahi me'a vainga kehekehe. Ko e taha ngaahi polokalama manakoa taha ki he fānau ko e Candy Floss Machine pea mo e Pop Corn machine.

Na'e tokoni lahi 'aupito 'a e Taki e kulupu Fanongo ki he Ui 'a Dominion mo e hoa, Siosi'ana mo Sisi Taukolo ki he fakalele 'a e Fun Day pea pehē ki he teuteu e me'atokoni ki he fanau.

Na'e tokoni mai foki mo e to'utupu 'a Dominion ki hono tokanga'i e ngaahi va'inga kehekehe pea mo e face painting.

"Fe'ofa'aki fakatautehina he ngāue faka'evangeliō"

Ko e kemi kumi ivi 'a e Potungāue 'Evangeliō 'a e Vahefonua.

FAKAMATALA MEI HE POTUNGAUE EVANGELIO 'A E VAHEFONUA HE RETREAT KUMI IVI NE
FAKAHOKO 16-19 SANUALI, 2015 WESLEY, 75 TARANAKI STREET, WELLINGTON.

Ne fotu pea mahiki hake Hono langilangi, he 'aho 'o e vaivai, pea neongo 'e fenukita'u 'o e vahafolau mo hono ngaahi peau ta hou fonua, ka 'oku ikai fonohifo pe taumatala ai 'ene 'ofa, ka 'oku ope matafala, he paenga mo e falamao 'o 'Ene Taumama'o.

Ne hangē ha holo 'a e misi ki he 'ovava 'a e holoi-tounga 'a e kau fakafongona mei he ngaahi siasi fakakolo 'i he potungāue 'Evangeliō, kenau 'inasi he koloa ni. Ko e fakakoloa 'o e Retreat kumi Ivi ni, ko e me'a mai 'a e Ta'ahine Pilinisesi Mele Siu'ilikutapu Kalaniuvalu Fotofili, 'o tatakai 'a e 'apitanga ni, 'i he Malanga fakaava, pehē ki he Fakalotofale'ia 1, pea ne toe fakakoloa 'a e Malanga 'o e 'aho Sapate.

Ko e kāveinga 'o e Retreat; **Fe'ofa'aki fakatautehina he ngāue faka'evangeliō.**

Ne vela mo fakamafana ki he kainga 'o e kolomu'a 'enau Talitali 'a e Ta'ahine Pilinisesi, 'aki 'enau fakahaa'i e aho 'o e Talitali 'o e Malanga fakaava, 'enau fola ngatu ke me'a mai ai, pehē ki he tepile 'ilo mo hono ha'unga, pehē ki he ngaahi fakame'ite 'o e 'aho. Ko e taha ia 'a e talaloto 'a e Faifekau Viliami Finau, ko e fiefia 'a e kainga, ko e hifo ki lalo, mei falelahi 'o fakakoloa 'a e tu'a, 'i he mala'e 'o e lotu. Ne a'u ki he aho

Monite, ne toe fakakoloa 'e he Ta'ahine, 'a e kole 'e he kaingalotu ke tuku mai ha hingoa matapule, ke ngāue'aki 'e he siasi. Ne tatuku 'aki 'a e fiefia 'a e kolomu'a, he fakakoloa kinautolu. Ne takitau he fatongia 'Aphala pea mo Vaituimate, he fakakakato 'a e koloa ni, pea ne fakanofa ai 'a e toko 3, ko e ua mei Wesley pea taha mei Upper Hutt.

Ne lava mai foki 'a e Sea o e Vahefonua, Faifekau Setaita K Veikune, Talekita 'Evangeliō Faifekau Holo Paea pehē ki he kau faifekau 'o e potungāue, 'o kau fakataha mo e potungāue he fakakoloa e me'a 'a e ta'ahine. Ne hili pe 'a e me'a 'a e Ta'ahine he Malanga Sapate, ne hoko atu ai hono fakatapu 'o e kau ngāue 'a e Vahefonua, 'e he Sea 'o e Vahefonua, pehē ki hono fokotu'u 'a e Komiti fo'ou 'a e potungāue, kene tokanga'i 'a tu'a 'Aokalani, pehē ki he motu saute ki he 2015-2016, pea 'oku tokanga'i 'e Faifekau Viliami Finau pea tokoni Faifekau Hiueni Nuku, pehē ki he komiti.

Ne fakafuofua ki he toko tolungeau tupu ne kau mai ki he kemi, pehē ki he fanau ki hono fakamanavahake. Tauange ke O'ona pe 'a e langilangi mo e kololia, he ngāue 'oku tau fai.

Potungāue 'Evangeliō, Vahefonua Tonga O Aotearoa.



Ko e Ta'ahine Pilinisesi Mele Siu'ilikutapu Kalaniuvalu Fotofili, he me'a fakaava Malanga 'o e



Ko hono Talitali 'ena 'e he Talekita 'Evangeliō Faifekau Holo Paea 'a e Ta'ahine Mele Siu'ilikutapu Kalaniuvalu Fotofili, kae Kamata 'a e Malanga fakaava 'o e 'Apitanga ni.



Ko Sokopeti Sina na'a ne tatakai 'a e lotu hū & Fakafeta'i, fakataha mo e 'evangeliō Lotofale'ia, he malanga Sapate.



Ko e Talekita 'Evangeliō Faifekau Holo Paea, mo e kongā 'o kinautolu ne kau mai ki he Retreat.



Ko e Taki Evangeliō; Tikitoni Lolo, 'api ko, Moia mei he Eiki, Ellerslie, mo e kulupu 'Evangeliō, hili 'a e fiefia night he po Tokonaki.



Ko hono foaki 'e he Sea 'o e Vahefonua, 'a e kongā 'o e me'a'ofa ne ma'u he fiefia night (\$10,000 tupu) ki he ongo faifeka, ke kamata'aki 'a e langa ngāue ni.

KO E FAKALOTOFALIA 'O FEPUELI 2015 FAKAFO'OU LAUMALIE MA'ONI'ONO HOMAU LOTO FE'OFA'AKI

“Ko e tu'utu'uni fo'ou 'oku ou tuku kiate kimoutolu, Ke mou fe'ofa'aki: hange ko 'eku 'ofa'i kimoutolu, ke pehe foki ho'omou fe'ofa'aki.”

'Oku tau fakafeta'i ki he 'Otua he tauhi hao mo toe fakatu'uta lelei kitautolu he ta'u fo'ou ni, 2015. Malo 'etau a'usia 'a e ta'u fo'ou ko eni. 'Oku ou fakafeta'i he fuofua faingamalie ko 'eni ke fai ai ha fekita mo ha lulululu mo kimoutolu Tonga kotoa pe 'o e Siasi Metotisi 'o Nu'u Sila.

'Oku tau fakamalo lahi kia Rev Setaita Kinahoi Veikune ko e Faifekausea ne to'ukupu 'aki ehe 'Otua ki hono tataki mai 'a e Vahefonua Tonga 'o Aotearoa (VTOA) he ta'u 'e ono kuo maliu atu. 'Oku pehee

'a'etau fakamalo ki he Sekelitali Lahi mo hono tokoni, Edwin Talakai mo Tau'ataina Tupou, Sekelitali Pa'anga, Paula Taumoepeau, Setuata Lahi 'Uha'one Metuisela, kau taki 'o e ngaahi Potungaue kotoa pe, kau Faifekau mo e kau Setuata mo e Kakai Tonga kotoa 'o e ngaahi kaingalotu Tonga 'o e VTOA pea mo kimoutolu 'a e ngaahi kaingalotu Tonga pe kakai Tonga 'oku 'ikai kau mai ki he VTOA ka 'oku hunuaki pe 'ehe Laumalie Ma'oni'oni hotau loto fe'ofa'aki.

'Oku 'iai ha Makatu'unga 'e 7 'oku ou fokotu'u atu na'a 'aonga ke tanaki atu mu'a ki ho'omou ngaahi kaveinga-ngauee kau Faifekau, kau Setuatata mo e kau Taki

Potungaue pe Feohi'anga 'okapau 'oku mou fakatokanga'i hifo 'oku 'iai ha Makatu'unga ia ne 'ikai kau ia 'i ho'omou fokotu'utu'u ngaue ki he ta'u ni.

Ko e ngaahi makatu'unga ni 'e matu'aki tokoni lahi ia ki hono hunuaki, pukepuke, mo fakautuutu 'a'etau mo'ui fe'ofa'aki:-
(i) Mo'ui Lotu Hufia:- hange ko e Lotu Lilo, Lotu Famili, Ng Ma'unga Kelesi etc
(ii) Lau Folofola:- Falengameesi, Word fo r Today, Fakafeangai etc (iii) 'Aukai:- 'Aho mo e Taimi Pau 'o 'aukai Faka-kulupu pe Kautaha, pe fakafo'ituitui (iv) Feohi:- Ma'u lotu, Kalasi 'Aho, Hiva, Ma'u e ng polokalama kehe faka-siasi (v) Siaola:- Fai ha me'a ke tokoni'i 'a e Ako, Nofu

Masivesiva, Mo'ui Lelei, Tokoni'i ia 'oku 'iai hano faingata'a'ia fakaeloto mo mafasia faka'atamai etc. (vi) Fa'unga mo e ng Fakataha'anga Fakasiasi:- Taki Lelei mo e Pule Lelei mo Fakaivia 'a e Kakai 'o e Siasi (vii) Fakalalaka 'a e ako Teolosia, Musika, Faiva:- teu'i 'o e kau Faifekau mo honau hoa mo e famili, kau Taki ngaue 'i he siasi mo e ng faingamalie ako makehe.

Ko e ngaahi makatu'unga lalahi ko ena 'e 7 ko e fokotu'u atu pe ke mou takitaha to'o pe 'a e me'a 'e ala 'aonga atu, ka te ne tokonia kitautolu 'i he Fakafo'ou Laumalie Ma'oni'oni hotau loto fe'ofa'aki.

Rev Tevita Finau

Fakataha Vahefonua Tonga - 10 'Epeleli - 12 'Epeleli

'Oku fakamanatu atu 'a e fakataha lahi 'a e Vahefonua Tonga 'oku 'amanaki fakahoko ia meihe Falaite 10 ki he Sapate 12 'o 'Epeleli ki Lotofale'ia, Mangere.

'E kei fakahoko aipe 'a e polokalama ako mo tokoni'i ma'ae kau Faifekau mo e kau setuata 'oku fakamafai' i ke nau fakahoko 'a e ongo Ouau Sakalamenti Papitaiso mo e 'Ohomohé he Falaite 'aho 10 ia pea Sinoti Fakafaifekau he 'aho Tu'apulelulu 9 'Epeleli ki Tokaima'ananga. Mou kataki 'o lotua 'a e ngaahi fatongia kotoa ki he

fakataha.

Fakatāpui 'o e Faifekau Sea 'a e Vahefonua Tonga O Aotearoa. Rev Tevita Finau

'Oku fai e fakatāpui 'o e Faifekau Sea 'a e Vahefonua he 'aho Sapate 8 'o Fepueli 2015. 'Oku fai 'eni ki Lotofale'ia he taimi 3.00pm.

Fakatāpui 'o e kau faifekau kuo fehikiki he Vahefonua Tonga ki he ngaahi Vāhenga Ngāue 'Aokalani mo Manukau.

Efiāfi Pulelulu 11 Fepueli 2015 ki Vainemo'onia, Ponsonby Ko e kau faifekau ki he Vāhenga Ngāue 'Aokalani mo Manukau.

- Faifekau Siutaisa Tukutau ('ahi'ahi) ki Vaine mo'onia, Ponsonby
- Faifekau Vaikoloa Kilikiti ki Moia mei he 'Eiki, Ellerslie
- Tikoni Falanisesi Hafoka – Taka he monū, Glen Innes

Fakatāpui 'o e kau faifekau kuo fehikiki he Vahefonua Tonga ki he ngaahi

Vāhenga Ngāue.

Tokaima'ananga

Efiāfi Falaite 13 Fepueli 2015 ki Tokaima'ananga, Otara.

- Faifekau Holakitu'akolo Paea ki Tokaima'ananga pea mo Huli Ma'oni'oni.

Retreat – School of Theology

Feohi 'a e kau Faifekau mo honau ngaahi hoa 'a e Vahefonua ki Camp Morley he efiāfi Falaite 20 'o Fepueli ki he 'aho Sapate 22 'o Fepueli 2015.

Ko e Puleako Fo'ou 'a e Trinity Theological College Rev Dr Nasili Vaka'uta

Ko e Ouau Malanga Fakanofu 'o Rev Dr Nasili Vaka'uta ko e Pule ako 'a e Trinity Methodist Theological College, St Johns Road, Saint Johns, Auckland 1072. Na'e fakahoko 'a e Ouau Malanga Fakanofu ki he 'apiako 'a e Siasi, Kolisi Wesley, 801 State Highway 22, Paerata, North Island, New Zealand 'i he 'aho Sapate 14 'o Tisema 2014.

1 - Ko e Te u ki he ouau Fakanofu. Palesitini 'o e Siasi Rev Tovia Aumua pea mo e Tokoni Palesitini Dr Arapera Ngaha. 'Oku ha foki he ta 'a e Sekelitali Lahi 'a e Siasi Metotisi NZ Rev David Bush pea mo e Tumuaki Maori, Rev Diana Tana. Na'e fakakoloa 'a e ouau fakanofu he na'e me'a mai e Sekelitali Lahi 'a e Siasi Uesiliana Tau'ataina 'o Tonga, Rev Dr Tevita Koloa'ia Havea. Na'e me'a mai foki mo Rev Dr Jioni Havea mei he United Theology College, Australia.

2 - Ko e tapuaki ki he Ouau Malanga Fakanofu 'i he me'a mai 'a Rev Dr Jione Havea 'o fakakoloa 'a e Katoanga 'aki 'a e Malanga Faka-'Eiki ma'ae Puleako fo'ou 'a e 'apiako Trinity Theological College, Rev Dr Nasili Vaka'uta.

3 - Ko e hili 'eni 'o e Malanga Ouau, pea ko e 'ata fiefia 'eni 'a e Puleako fo'ou pea mo hono hoa Silia Vaka'uta mo 'ene Fa'e Siokapesi Vaka'uta pea mo 'ene tuofafine, Kefilini pea mo Heleine Feki pea hono 'ofefine mo e famili.

4 - Ko e kau hiva 'a e Siasi Uesiliana Tau'ataina 'o Tonga mei NZ na'a nau kau mai ki he polokalama hiva 'a e katoanga fakanofu.

5 - Ko e konga 'eni e kau hiva fakatahataha 'a e Vahefonua Tonga O Aotearoa, na'e fakatefito he Vahenga Ngaue Lotofale'ia pea mo 'Aokalani Manukau.

